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Christian Healing

Healing & Prosperity Thoughts

TO BE USED FROM

SEPTEMBER 20 to OCTOBER 19

Healing: I no longer think or talk about my ills. From Thee comes life, and I am healed.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: I meditate day and night upon Thy bounty, and my prosperity increases by leaps and bounds.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

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UNITY

Devoted to Christian Healing

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Your Kingdom

BY CLARENCE EDWIN FLYNN

WE ARE OFTEN tempted to feel unimportant. The vast universe seems to go on its way regardless of us, and since it asks no odds of us we may get the idea that we are without authority in it. The fact is that every conscious human being has vast authority in it and that each one of us is ruler in the most important and potent of all realms, namely our own thought life.

A Hebrew wise man has said that as a man thinketh in his heart so is he. Another has remarked that the heart should be kept with all diligence because out of it are the issues of life. Long ago Sir Edward Dyer wrote that to him his mind was a kingdom. These and many others along the way have seen that a person's thought life is a realm that determines everything for him and one in which he is an undisputed ruler.

One may miss something of the trappings and pomp

of state, but what difference does that make? It is not the public splendor of royal rank that makes a king. It is rulership. However humble may be a man's birth and station and however limited may be his power in other matters, his control of his own inner life is supreme; and when that is controlled well, things in general go well. There is not one so poor or humble but that he can, whenever he wishes, demonstrate to himself the fact that one who rules well his own mind is greater than he that is able to take a city.

In that realm each has had his coronation day. There, duly anointed, he sits upon the throne and wields a scepter of complete authority. It is for him to say what his viewpoints and attitudes will be. It is for him to choose a philosophy of life and exercise it.

His monarchy is as absolute as any monarchy can be. He has no state ministers to confuse him, no parliament to hinder him, no popular will to oppose him, no rivals to threaten his authority. Of course he must deal with conditions as he finds them, but the veriest despot who ever lived had that much of a limitation. There is no question as to any one's ability to control this thought realm of his if he will. The power of will with which his Creator has honored him and which is in the image of his Creator gives him that authority. Moreover his is the most important of all kingdoms, for thought is all-determining.

An individual's thought life determines the world he lives in. However surprising the fact may be, the world is not something we find ready-made. It is something we make within ourselves. There is all difference between the earth and the world. The earth is the raw material with which we work. The world is what we make of it, partly by what we do with it but mainly

by what we think about it. In the beginning the God who created the heavens created also the earth. The world is quite a different matter. That is what the race has made of the earth and what each of us conceives it to be. The difference between the earth and the world is something like the difference between a house and a home.

The world is not made outside us but inside us. Each person's world is what he sees in things, and that is apt to be very different from what some one else sees in the same things. It may even be different from what any one else sees in them.

The same thing in the same place may be something entirely different to any number of different people. For instance, let us say that a bird is singing in a tree. Among those who hear and see it are a naturalist, a boy with a sling, a poet, a sad young woman, a person who dislikes all noise, and a person who especially loves the singing of birds. Will not the same bird singing the same song in the same tree be something different to each of them?

I once knew a group of five men who debated how many trees there were on the public square of the town and where they were located. Each one had a different arrangement and location of the trees about the courthouse, and among the five men were at least three different opinions as to how many trees there were. When the debate was over the men, all of whom had been passing the public square every day for years, repaired thither to see what were the facts in the case. There were no trees on the public square, no trees at all. In other words, in those five men's heads there were five public squares and each one was a little different from the raw-material public square from

which each of them had been made.

What had happened in the case of that public square happens in the case of anything and everything, the world, the universe included. The world in which each person lives is the world he has made by his management of his own thoughts. Repeatedly I have seen two people sitting in the same room yet dwelling in entirely different worlds. They looked differently at the pictures and flowers. They listened differently to the music. They revealed different attitudes toward each other, toward other people, toward reality, toward life. Physically they were only a few feet apart. Essentially they were incalculably distant from each other. They did not live in the same solar system, perhaps not even in the same universe! This was no accident and no necessity. They had chosen to make it so. Each king was ruling his own kingdom in his own way. Incidentally one of them was finding more satisfaction than the other in the process.

A person's thoughts also determine the life he lives. What people see is the record of his deeds, but what he does is really the result of what he is, what he thinks, and what he believes. Men do not gather grapes from thorns nor figs from thistles, said the Master. Men, like trees, are known by their fruits, but by them we also know what their fruits are likely to be.

That is why such things as character, religion, and culture cannot be assumed but must be possessed. They cannot be painted on but must be qualities of selfhood. They spring from inward attitudes. They come from the nature of one's being.

That is why Jesus insisted on the remaking of the inward viewpoint. He was trying to make it clear that religion is not a code, nor a practice, nor membership

in something, but a life, an attitude of the inward self, a something rooted in one's nature. It is not like a piece of portable furniture that may be here today and gone tomorrow. It is like built-in furniture, always there because it is a part of the structure itself.

Nicodemus wondered at all this because the mind of his age was not prepared for it. He was sense-bound. The Master still had many things to say to men that they could not yet bear. But this age should be perfectly well able to understand that one must be born again, for that which is born of the flesh is flesh and that which is born of the Spirit is Spirit.

One might say that it is like repairing a clock that is not keeping good time. There are two ways one may go about it. One way is to adjust the hands. This does very well for a short time, but the result is temporary. They will only get wrong again.

The other way is to find what needs adjustment in the works and set it right. When the controls are properly adjusted the hands give no further trouble. They will express the rightness of the workings of the inner mechanism.

It is the same with a human life. The effect of mere resolutions to do things differently may help for the time being, but their results are only temporary. If anything about a person's life is not going as it should, if his hands are not doing and his lips are not saying what they should, the controls should be adjusted. The remedy needs to be applied at the point of motivation. In short, the difficulty springs from the thought life, and it does not need to do so, because there each individual is king.

Wrong and sorrow do not get into the world through any one's wrong intention. They come from

ignorance of the laws of life, from inward maladjustments and consequent friction, lost motion, and inaccuracy. That is to say, they come from the individual's failure to rule his kingdom well. It is for him to decide by what forces his inner life shall be dominated, what influences shall be admitted into it from friendly or questionable realms across its borders, what spirit shall be allowed to dominate his words and deeds. In any event, even though he may strive to have it otherwise, his actions will be shadows of his thoughts.

We come now to what is perhaps the most fundamental proposition of all, the proposition that a man's thought life even determines what he is. Any person at any given time is largely the result of his mental experiences up to that time. He is selfhood plus the thoughts and desires he has allowed to pass through his consciousness and the results of the actions that have proceeded from them.

His physical appearance is quite certain to indicate something of what his dietary habits have been. Unwisely chosen foods, poorly prepared and improperly eaten, and badly balanced foods soon tell their story. On the other hand, correct eating habits and the wise choosing of food and food combinations account for much of the attractiveness of appearance and evident physical well-being we see around us. In the book of Daniel there is a story indicating that this fact has been understood for many centuries.

The same is true of one's inner, spiritual, more essential self. It also becomes what it is fed, and of course it must be fed through the mind. If a person wishes his inner self to be lovely and strong he has but to occupy himself with the contemplation of things that are beautiful and abiding. The process is quite as

normal and the result quite as sure as are those of the body.

A person can never be quite the same again after a new thought has passed through his mind, or a new truth has been learned, or a new purpose has been entertained. Like a colored substance passing through a piece of cloth, it leaves its tinge there and the effect remains. We sometimes think that to read a poem, or sing a song, or say a prayer is a passing matter. No, it never is. Whatever has been strained through consciousness leaves its mark. We may not know it, but it will figure in everything we think and do afterward, and it will one day come to the level of consciousness and find expression again. In sickness, delirium, or old age, when the controls are down, any hidden thoughts will once more bid the tongue to speak them. They did not pass with the thinking. They became a part of the inward self.

Paul understood this, and had something to say about it to a group of first-century Christians. He admonished them to seek out whatever things were pure, and lovely, and of good report, with whatever of virtue and praise could be found in life and the world, and think on those things. (Phil. 4:8.) That is the kind of thing of which to build one's thought life because it is safe material to allow to become a part of one's real self.

This again is a choice for the king to make. He can build his inner self of what he will. He will discover that it has the quality and durability of the material of which he has chosen to build it, but the choice was his. If he wants a realm that is one vast mistake, he can have it. If he wants one that is haphazardly thrown together, he can have that. If he

wants one over which it will be a delight to reign, he can have that too.

But forever be banished the idea that it does not matter what the king admits to his mind. What he allows himself to think and believe is the most important of all things to him. His whole universe, including himself, turns upon it. It should be the matter of most earnest care.

One morning as I crossed a familiar university campus I came upon an interesting thing. The most interesting phase of it was not that the professor of fine arts had set up his easel and was working on a picture of a campus spot. It was the fact that he had chosen that particular spot for his subject.

It was a spot near the red brick powerhouse. The monotonous walls of the building swept up on one side. On the other was a junk heap in which lay all the school's long accumulation of unusables, rusting away under the touch of the elements. In front was a heap of ashes and cinders coughed forth that morning by the unaesthetic fireboxes.

Who would want to paint a picture of things like that? To be sure, we have been taught that everything may have in it a kind of beauty, but so few people think that way that surely the market possibilities of such a picture would be very slight.

As I turned to go I noticed that beyond the junk heap and the pile of ashes ran a wooded hillside, fringed along the top with waving branches, and that at its foot ran a little stream crossed by a rustic bridge.

A few weeks later I was in the artist's studio, and there on the wall was the picture. Some of the tints were still familiar, but in the main it looked very different. I looked for the red brick wall, the junk

heap, the pile of ashes. Had he painted them realistically? No one would ever be able to pass on that question, for they were not there. The tree-fringed hill was there and the busy little stream and the rustic bridge; but the wall and the scrap iron and the ashes—the artist had simply left them out, disregarded them.

There had been beauty in that corner of the campus by the powerhouse, and with that alone he had been concerned. He had that fortunate power of vision by which such choice souls as he can always see beauty, whatever be the kind of spot where it abides.

We are not all producing works of art on canvas, but we are producing them in some form or other. Our life, our conversation, our work, all these are really creative works that we are giving to the human race. They will be whatever our thought life is. If we go through life looking at junk heaps and ash piles, our mind and work will be like them. If, disregarding them, we see the hills and streams and bridges, our gift to the ages will be as beautiful as they.

We all need to understand that nothing is so real as the beautiful, the true, and the good. Moreover nothing is too good or too beautiful to be true. The race will longest remember and most greatly profit by the lovely things men do.

Man has the power to admit into his thought life what he will. He is the king, and this being true why should he not limit the material of life to that which will be worth most to himself and others? A good ruler is one who has the interests of his realm at heart. He owes it to his kingdom then, as well as to himself, to leave out the junk piles and ash heaps.

Catching Health

BY ELIZABETH GREGG

THE OTHER DAY I overheard a conversation between my next-door neighbor and her little girl Ruth, aged seven. It was Saturday afternoon and Ruth was begging her mother to let her go over to see a little schoolmate who was ill. The mother said very emphatically: "No, you must not go there. Gladys has the flu and you will catch it."

Whereupon the child asked seriously: "But why should I catch sickness, Mother? Why don't I catch health?"

Many older ones are perhaps asking themselves that question, "Why can't we catch health instead of sickness?" To those who have not yet come into the knowledge that we create our own health or sickness it may seem to be one of those things that we are not supposed to understand, as some preachers still tell us. It is just one of the evils that a supposedly loving Father sends upon His children: thus runs the false teaching handed down through generations of false doctrines and superstitions.

But the student of Truth knows that health is catching; much more so than disease. In fact health is the perfect law of God's creation, and sickness is a result of man's violation of that law. The mind of those who understand this law, which is perfect life, is kept attuned only to the radiation of health. They have learned that disease thoughts cannot find a resting place in the mind that is filled with thoughts of the abounding life of Spirit, and when these thoughts of life and joy

and love become a part of the consciousness there are sent throughout the body only the radiations of strength and power.

All inharmony of any kind has its roots in man's own mind, never in outside conditions. Sick and troubled thoughts eventually lead to a sick and troubled body and affairs. The creative mind, the soul, responds to our conscious thoughts and becomes to us just what we think. The subconscious mind cannot discriminate between acting upon the suggestion of strong constructive thoughts and refusing to respond to the fearful and destructive ones. It can only think and act as our conscious mind tells it, and our thought of whatever character is the pattern on which it builds. When you say, "I am sick" or "I am unhappy" or "I am afraid," the creative mind carries out that statement. The result is a sick body and inharmonious condition. It is not that the inner wisdom of the soul is lacking in intelligence and power. It is simply the fulfilling of the law in the reaction of impersonal mind to the action of the personal mind. We read in the Book of Proverbs, "As he [man] thinketh within himself, so is he." Think health and you are healthy. Think disease and you are sick. This is always the law, impersonal and impartial.

Health or sickness is the result of the operation of the same thought power. The condition of health or sickness does not come from an occasional thought of health or disease however. A condition of health or disease is the result of continued persistent thinking along one line or the other. It is the predominating quality of our thought, either positive or negative, that determines our fixed beliefs concerning the vital functions of the body and produces health or sickness.

We all know people whose one end and aim in life seems to be health. They go regularly to doctors for physical examinations and tests. They religiously avoid sitting in a draft. They never go out in damp or rainy weather. They carefully watch and choose (with fear) everything they eat. Yet they are the very ones who are the first to "catch" every disease or new symptom going around. They wonder why, not understanding that they have thrown wide open the door for those undesirable and unwelcome visitors to enter. For in the back of their mind is the fear of these things from which they tell you they are trying to escape. Through their fear in trying to avoid the evil of disease they build up a consciousness of the evil, and it is this consciousness of evil which builds into their body the image of the thing feared. Again the law: what they feared has come upon them.

There is no limit to the power of Divine Mind to create in us the life and health and energy we need and desire. But it is up to each one to decide if he wants this health or if he wants sickness. Of course any one will tell us that he wants health, but if he is sick and suffering it is a self-evident fact that he does not want it badly enough to take the necessary steps to secure it. The first step is to seek a true understanding of who and what he is, and having gained that understanding, to act in accordance with the law. If he does this his new constructive thought force will unerringly work out in his body the new pattern that he has given it. "Catching" health, thinking the thoughts of life, strength, and energy will gradually grow into a habit with the one who consciously and faithfully thinks and acts according to the law of creation, which is life and increasing life. Likewise catching disease and thinking

destructive, negative thoughts of weakness and suffering will just as surely become a habit with the one who consciously thinks and acts sickness. In either case the law works the same: to give to each one an effect corresponding exactly to the cause. So like produces like, which is the law.

I should like to emphasize again the fact that "catching" health is the natural condition of life. The ethers that surround us are filled with the life-giving forces that are abundantly able to give to every man perfect health if it were not for the negative and destructive ideas in man's own mind that shut out from his subconscious mind the natural idea of health. It is only because of the fact that man is given a free will to choose either the good or the evil that sickness and lack exist in a perfectly created world. Man by his own free will has the power to choose either health or sickness, or rather to create sickness. Perfect life is the natural creation. Sickness is a condition created by man through the power of his own free thinking, and as he has created it through his wrong thinking so he must destroy it by right thinking, by persistently thinking the true thoughts of health and harmony, instead of the false thoughts of sickness and inharmony.

To the one who has been thinking untrue thoughts about health there is a way out of an undesired condition. It is by coming into the true understanding of God and of His creation, which is only good and only life. To this understanding he must add action, think health and talk health, which will ultimately lead him into being healthy.

One of the most important factors in producing a greater health consciousness in future generations is the teaching of Truth to the children of today. In

Truth homes young children are growing up with the consciousness of health instead of the consciousness of disease and sickness still found in homes where the old doctrine of a dual God is taught. The great work that Unity is doing in spreading this consciousness of health to the minds of the very young will in time lead the world out of the race consciousness of sickness, lack, and fear and make way for a race consciousness of health and power. These young minds are fertile soil for this seed of Truth, and as the light of Truth dispels the darkness of the present these little ones will no longer ask the question "Why can't I catch health instead of sickness?" They will have learned that they cannot catch anything of which the mind is not conscious. They will not need to catch health, for they will be health.

HEALING THOUGHT

I decree with Jesus Christ, "I will: be thou made clean."

PROSPERITY THOUGHT

I know that it is the Father's good pleasure to give me the kingdom, and I rejoice in the prosperity that follows.

(Use from August 20 to September 19)

Lessons in Truth

Perhaps the book *Lessons in Truth* has done more for the growth of the Unity movement than any other book that has been published by Unity School.

Early in the Unity work Charles Fillmore felt the need of simple lessons explaining the fundamentals of Truth and giving practical suggestions for applying them to everyday problems. H. Emilie Cady, a young practicing physician in New York City, had contributed articles to *Unity* magazine, which was in its infancy. These articles were so simple yet forceful that Mr. Fillmore persuaded Doctor Cady to begin writing these lessons.

Doctor Cady was doubtful of her ability to do so big a task well, but Charles and Myrtle Fillmore were firm in their belief that she was the person to write them, and they kept encouraging her. In the October, 1894, issue of *Unity* the first of the twelve lessons, "Statement of Being," was published.

The others followed, and each was so helpful and practical and received such high praise from students everywhere that they were made into three booklets of four lessons each. *Lessons in Truth* was published in this way for several years. It is not known when the first edition of this book, including all the lessons, was published but it was early in the 1900's.

Since that time *Lessons in Truth* has circled the globe. It has been translated into seven different languages and is now available in Dutch, French, German, Spanish, and Italian. In 1937 it was published in Braille for the blind, and about six hundred copies have been

given away to libraries and institutions for the blind.

Doctor Cady gave up her practice of medicine many years ago and devoted her life to Truth. She has never wanted nor would she take any personal glory for her part in establishing Truth in the world. For this reason she has never allowed her photograph to be printed. It is now appearing for the first time in the anniversary book *Unity's Fifty Golden Years,* along with the story of Emilie Cady's part in the growth of the Unity movement. Doctor Cady gave permission to use the photograph on the understanding that it was to be used in no other publication.

Almost from the first Unity adopted *Lessons in Truth* as the text for beginning students. So important are the teachings in this book that a special week is set aside each year during the month of September for an intensive study and review of it by Truth students everywhere. This year the week falls between September 11 and September 17 inclusive. All Truth students are invited to take part in this great spiritual event and to help in welding around the world an unending chain of love, peace, and good will.

Signature

BY BONNIE DAY

God's finger wrote, some say,
On two tables of stone
Ten laws. Then He was done.
But written in coal, in clay,
In water, in wind, in flame,
And on each page of nature's book,
Yea, in hearts of men—go, look!—
He has signed His name.

"Behold, Thou Art There!"

BY CLAIRE COOPER

ABOUT TWO years ago I invited a friend, whom I shall call Mrs. Lake, to go with me to a little neighborhood club whose members were all Truth students.

"What do you do," she asked; "rip your friends to pieces as you sew? Or talk your crazy religion all afternoon?"

Knowing that she was quite bitter from a recent experience and under a very dark cloud of disillusionment, which was obscuring all right thinking for her for the time being and hoping that association with a group of clear-thinking women might help her to overcome her negative attitude toward life, I replied pleasantly:

"No, we are sewing seams this afternoon, and I promise you that there will be no ripping that you will object to. But I admit we do talk of our belief. We just can't seem to help telling each other anything that we may have heard or read during the week that we think may be of benefit to one another. In fact I have a letter right here in my purse that I am taking along to read aloud to my friends. It is from an aunt of mine who has just written me of a wonderful answer to prayer."

"Answer to prayer!" she pooched disdainfully. "If there is such a thing, some of mine would have been answered long ago. I don't believe in answers to prayer." I took mental note of that "I don't believe"; but I had no wish to antagonize her and I wanted her to go with me, so I replied:

"Well, come on anyway. The walk will do you good—and our talk can't hurt you, that is certain."

"All right," she agreed. "I know it will do me good to get out with people and forget myself if I can. But don't try to convert me to all that nonsense you are always telling me of and wanting me to read." The fact is I had given her only on UNITY, one *Weekly Unity,* and one *Daily Word* and had suggested that if she would read them and relax her mind so that she might comprehend their teachings I was sure they would help her. However I said nothing along that line.

We were the last to arrive at Mrs. Carter's home, and after introducing Mrs. Lake to the other women present Mrs. Carter gave each of us several bright scraps of wool to make into blocks, as we were making a wool quilt for the possible need of some one when winter came.

The conversation touched on many interesting current subjects, one of which was the disappearance of two persons on a recent attempted ocean flight. One of the women said:

"They could have been saved if they had realized that divine power was at hand and if they had had faith in their ability to contact it. Or some of their loved ones at home could have saved them by their prayers."

I noticed Mrs. Lake glancing up from her work with utter disbelief and impatience clearly written in her dark eyes. The speaker continued:

"The reason I believe this so fully is that I know a young man who with a companion attempted a quite similar flight. His father and mother were neighbors of mine. Day and night they prayed for the safe return of their son and his friend. At the probable scheduled time the flyers did not arrive at the airport where they

were expected to land, nor was there any word of or from them across the great wastes of water that stretched westward hundreds and hundreds of miles. Hours passed without news of them. Hours grew into days. Then the papers were full of the failure of the flight, and the flyers were given up as lost. That is, all but the boy's mother gave them up for lost. She went about her daily household work as happy and undisturbed as usual. I marveled at her faith. I asked her, 'Do you truthfully believe that your son is safe?' She smiled at me and said, 'I know he is safe.' Then she quoted,

" ' "If I take the wings of the morning,
And dwell in the uttermost parts of the sea;
Even there shall thy hand lead me." '

"And her knowing faith was rewarded; for suddenly, after it had been given up as lost, news of the plane's safe arrival on the West Coast was frantically broadcast over the world. After a battle of hours with rain, snow, and wind the flyers had been forced down on a little uninhabited island of the Aleutian group in the Pacific Ocean. Later the son told the story of his adventure to his mother and father. He said they were lost and flying blindly. Clouds surrounded them when suddenly to their amazement an unaccountable break came in the thick clouds and directly below them they saw a small sandy beach. High rocks and beating seas were at each end of this tiny strip of land and high jagged rocks were back of it; but they knew it was their only chance. They took it and made a safe landing. Three days they stayed there. They found a dead bird that was frozen, and with a fire made from moss and seaweed they cooked it and ate it with relish. Then they killed a bird with an accurately thrown stone, and again

their hunger was appeased and their strength renewed. The boy told his mother that he read the New Testament that she had tucked into his pocket and insisted he take with him on his perilous journey.

"On the third day the sun came out. They tried their engine, which started when they turned the propeller. They taxied to the extreme end of the short, narrow beach in order to get all the leeway they could in clearing the high rocks at the other end. 'I prayed,' the boy said, 'and I knew that you and Dad were praying for us. We rose and missed the rocks, and we were again on our way to the good old United States, which we had just enough gasoline left to make. Had we flown just one more hour aimlessly, as we had been doing when we were lost in the clouds, our supply could not have lasted to the coast.' " The woman ended her story emphatically: "No one could make that family believe other than that God dwells in the uttermost parts of the sea and is just as able and willing to help there as anywhere else."

Another woman spoke up and said:

"I know a man who has the same belief, also derived from a personal experience on the sea. He had made a trip across the Pacific Ocean in a small sailboat with one auxiliary engine. It took him several months to make the journey. On the day he landed he was being interviewed over the radio about his trip. He was asked, 'Were you ever in any immediate danger?' The man replied, 'Yes, once I was in great danger.' The interviewer said, 'Will you tell us of the danger and just what you did to overcome it?' To the listening radio audience the man related this story:

" 'I was becalmed on a black night and drifted into the ships' lane off Lower California. My engine was

disabled, and with all my work I couldn't get it started. So I was without light. My ship's lantern, which I had had no use for to date was empty, caused by the rusting of a hole in it from the salt water sprayed up on it. There is great danger when a small boat is adrift in the ships' lane, as there is always the liability of its being struck. And if the boat has no light a ship would never know that it had struck it, so there would be no chance of the rescue of the boat on the part of the ship. I did the most effective thing, as it proved. I prayed. That was all I could do. Every physical help that I had at hand had failed me. As I drifted one great ship passed perilously near me. Hours passed and I drifted helplessly farther into the lane. Sitting at the side of my small boat, I prayed for safety. I looked at the water, which even in darkness has a silver gleam to it. Suddenly I saw drifting near the boat a long pole. It is second nature for a seaman like me to salvage any flotsam from the water with the idea that it may be of future use. I fished the pole in, and when I pulled it out of the water imagine my utter astonishment—although I had prayed as hard as I knew how for help—when I found attached to the end of the pole a ship's lantern, intact and full of oil. I immediately lighted it and lashed it to the mast of my small boat so that any passing ship might see that a human was near and in danger. How did that lantern happen to be in the ocean? That I do not know. But this I do know: my urgent call upon divine power for help placed it in my grasp at the moment of my great need.' "

Mrs. Lake looked at me and smiled cynically. Undaunted, I drew from my pocket, where I had tucked it, the letter from my aunt in which she wrote of answered prayer. I said:

"This isn't a letter about the sea, but it is about prayer answered in the case of one in great danger and need. In this instance God showed His power to be as much present under the earth as on the sea to those who call upon Him for aid."

I read the following part of the letter that my aunt had written to me:

" 'I have had a terrifying though wonderful experience of God's care and love for me. Recently we moved to the old Leigh farm. Everything was in a terribly run-down condition; and to hinder us from doing any remodeling at once it rained and rained, day after day. One morning when it had cleared a bit John went down the road to the mailbox for the mail, and for some reason I decided that I needed a bucket of water before his return for the morning's work. He had warned me not to go near the well: he would get all the water, as the ground around the old-fashioned boxed well was rain-soaked and soft and the box itself was falling apart with age.

" 'You know how these old wells are in the South that have been built for years and years. But I paid no heed to his warning. I walked up to the edge of the well, grasped the rope, and had the empty bucket halfway down and the full one coming up, when suddenly the ground all around and under me, with yards and yards of soft dirt, gave way and I crashed through the rotten old boards that was the wall of the well. I had enough presence of mind—or maybe it was the instinct of self-preservation—to hang onto the rope, and for some reason the filled bucket swung out and passed me without hitting me and crashed up against the pulley, leaving me suspended in the well just a foot or so above fifteen or twenty feet of water, as the well

was quite full. In a panic I screamed and screamed. But I knew there was no one to hear me, as there was no one on the place or within half a mile of it but John, and he might not miss me for some time, thinking I was feeding the chickens or had gone to the garden for vegetables that the former tenants had planted.

" 'My hands began to pain me from the burns caused by the rope at my sudden stop and my wrists felt the strain of holding the weight of my one hundred and seventy pounds. Suddenly I ceased to scream and became very, very still. I knew that where I was God was also. There could be no separation of my spirit from His Spirit. I called upon Him for aid as I had never called before. Then I had a feeling of lightness. I felt as if I were resting on some power and the strain in my arms ceased. I didn't scream madly as I had been doing but calmly pitched my voice upward to the small square of blue sky far above me. I called without fright, "John! John!" Soon his white face peered down at me. He said, "Can you hold on until I can get help? I'm afraid to risk trying to pull you up alone." ' "

I explained to my listeners that my uncle was of very slight build and also that he was not a Truth student. Then I continued to read:

" 'I told him that I was all right, that I was being help up by divine power, and for him not to worry. It must have been fifteen minutes or even more before he came hurrying back with two Negroes. They laid a long plank across the caved-in place and started pulling me up with the rope, which was none too strong. That too was proof; for how it ever held my weight is a miracle. When I was pulled to safety one of the Negroes who had known me for years said, "My, Miss' Lizzie, you sho' is light to weigh so much. Seemed lak

somebody was pushin' you up." I told him that he was right, that the everlasting arms that had held me so securely had also pushed me up to safety. It was positive proof that God's power, as He says it is, is under the earth as well as upon it.' "

There were other lesser incidents related about answers to prayer by several of the other women, but Mrs. Lake shook her head with disbelief.

On our way home, she said:

"What tall tales you ladies can tell to each other! Each seems to try to outdo the other."

"But they are all true," I replied.

"Perhaps, but all of those answers to prayer, if true, are but coincidences to a reasoning mind."

"Personally, as regards prayer being answered, I don't believe there is such a thing as a coincidence. Too many facts to account for otherwise. And really I hope for your own good that a day will come when you will be forced to call upon God so urgently, so conscious of the helplessness of human aid, that your doubt of prayer being answered will be forever removed from you."

It was only a few weeks after this that I moved away from Los Angeles and was gone for two years. I did not correspond with Mrs. Lake during the time I was gone, so I knew nothing of her affairs. One day after I had returned to the city I was thinking very strongly of her, so I called her over the phone. She said: "I was thinking of you and wishing to see you only this morning and was wondering where you were. And now you call! It must be an answer to prayer. Come to see me as soon as you can." I wondered if that "answer to prayer" was slightly sarcastic, though I was honest in remembering that her voice didn't sound at all sarcastic. It must have been just the association of that

day with events in the past.

The next day I went to see her. Imagine my shock when I was ushered in to find that Mrs. Lake was able to walk only with the aid of a cane and then very, very slowly. But those dark disbelieving, antagonistic, bitter eyes were no longer there; they were filled with a harmonious inner light of peace. Without indulging in any preamble reciting her troubles, as had been her wont in days gone by—and her troubles had been many to bring her to the light of Truth—she said smiling:

" 'Truth, crushed to earth, shall rise again.' It rose all right in my case and took its turn at crushing me to earth in order to open my eyes. I must have been a pretty hard case to prove wrong." Then she told me her story. A long, hard one it was, but the main incident having a bearing on this article was this:

Due to worry over finances and resentment against persons who she felt had done her wrong she had an attack of nerves similar to a stroke that left her bedridden for months. Then her beloved only son and only support was taken very ill with a critical inner abscess hard to diagnose. They had no money, so Joe was sent to the general hospital for an emergency operation. The necessary steps for his entrance were taken, and an unknown young doctor was to operate. Mrs. Lake did not know of this arrangement as she was too ill to go to the hospital, but in her great need she cried out to God with all of her being to have Doctor H——, a well-known and very successful surgeon, operate on Joe. She knew from hearsay that this surgeon, though unknown to her, had had many successful operations at the hospital. She prayed all day, not knowing the hour when Joe was to be operated upon. Then about five o'clock she had a feeling of calmness, a feeling that her

son was safe, that her prayer had been answered. In her mind's eye she could see Dr. H—— talking to Joe, laughingly encouraging him for the ordeal. It was weeks later that Joe came home from the hospital and told her how lucky he had been. It wasn't Doctor H——'s day at the hospital, so a young doctor had been assigned to his case. Joe was being wheeled along the corridor to the operating room about five o'clock when unexpectedly Doctor H—— arrived and took immediate charge of his case.

"Joe said it was the luckiest coincidence that he ever heard of," Mrs. Lake said, looking at me with a smile. "I told Joe that it was not luck or coincidence but the answer to prayer. And of that I am very, very sure. God answered my call for Him as surely as I answered your call over the phone yesterday. Often since you went away I have recalled the opinion about answers to prayer that I expressed that afternoon years ago, and I have also recalled your wish for me."

She reached down into a magazine basket beside her chair and lifted out a recent issue of UNITY. She smiled, but the smile was not bitter: it matched the peace of her eyes.

"Yes," she said, "I am a Truth student now. I am being cured daily of the stroke I caused myself by worry and bitterness of spirit. I have had a great many small demonstrations beside the gigantic one of Joe's healing. Life has a real meaning for me now, one it never had before, even before trouble came into my life; and the bitter, hard past was well worth all the suffering it entailed since it brought me to this"—she patted UNITY and a twinkle came into her eyes—"to this crazy religion. Remember?"

I smiled with understanding. I did remember.

Let Down Your Bucket

BY LOUISE CARROLL

A CURIOUS LEGEND is told concerning the discovery of Brazil by the explorer Vincente Pinzón. It seems that during the early part of the sixteenth century Pinzón's little fleet of four caravels found themselves off the coast of South America in a calm sea. The supply of fresh water was exhausted, and the men were parched with thirst and praying for deliverance.

As one of the sailors knelt on the deck he seemed to hear a voice saying, "Let down your bucket where you are." Startled, he quickly looked around, wondering which of his comrades had spoken. But no one was near. Scarcely knowing why he did so, the sailor seized a bucket and let it down over the side of the boat. And lo! the bucket came up filled with clear, sparkling fresh water. Without being aware of the fact the fleet had sailed into the broad mouth of the Amazon River, and the bucket contained water, fresh and cool, flowing from the inland mountains of a new continent.

How often amid the stress of life do we pray and strain and strive for this or that, believing in our momentary blindness that it will mean our happiness, when all we really have to do is to learn to be still and listen for God's voice, God's comforting, directing voice. All we have to do is to heed the voice that tells us to let down our bucket where we are.

Most of us have read that beautiful play of Maeterlinck's, "The Blue Bird," in which the two children set out to find the Blue Bird of Happiness. They travel far and over many lands in their search only to find that

the very bird they sought was the one they had carried in a cage with them all the while.

"The kingdom of God is within you," said the Carpenter of Nazareth, and all the world wondered what He meant. It is a statement so profound and yet so simple that many have as yet not suspected its meaning. Many still imagine that the kingdom is found only after much striving and seeking, yet the saints and mystics of all ages have known and availed themselves of this wondrous truth. They have known just what we in our heart surely know, that the only real happiness is the certain knowledge of the presence of God within us.

"Ask, and ye shall receive." Ask for divine wisdom and become increasingly responsive to this Spirit of the indwelling God. God, the good, is always seeking to manifest more and more of Himself to His children. He is "nearer than hands and feet." What could be plainer than that; and how can we in our blindness or indifference disregard these words?

"Behold, I stand at the door and knock." Do we open our "heart door" and let Him come in and take charge of our life? But if our heart is all cluttered up with the false, the material, how can He come in? Where is there room for Him? It may be necessary for us to have something like a heart cleansing in order to make room for our guest; to get rid of anything that is ugly or impure or unbeautiful in any way or that is opposed to godliness. These undesirables will seek entrance again even after they have been evicted, but now in our shining newly acquired strength we can stand up in the light and declare the nothingness of so-called evil. The entrance of the Christ has changed us from weaklings to giants. We have cast out fear.

So many of us are filled with needless anxiety and yearning for the things that we do not have or the things that we cannot do. We wonder if we are in our rightful place in life, if we are following our destiny or being sidetracked, if we are "a square peg in a round hole." We must reread that old story we read in our youth about Hashnu, the stonecutter, who becoming dissatisfied with his lot, wished to be first one thing and then another. In each case he attained his wish, but he found that with each change there were disadvantages. So finally Hashnu wished himself back at his old occupation as stonecutter on the mountain, and thereafter he was satisfied with his lot. It has been cleverly said that if we could see all troubles just as they really are, spread out on a line, and had to choose, we should doubtless take our own.

All of this goes unerringly back to the same truth, namely that God knew what He was about when He placed us in our present surroundings. Just where we are is the place to start from, to start on our great soul journey toward the realms of peace and light and happiness. We do not have to move out of our community. We need not wait, thirsting and weary until our boat sails into other waters. We need not sigh and hope for future joys. We need only accept the joy that is; be still in the serenity and knowledge of God's all-abiding love and care; accept the promises of Christ. He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." He meant what He said. And He is always available to us, an ever-present helper and comforter.

I am now recalling a very beautiful experience that was related to me by a woman friend. This woman was called to the bedside of a dear one who was about to

pass into the great beyond. Among strangers, in the grim austerity of an army hospital, face to face with sudden and overwhelming loss, this woman felt as if her cross was beyond human endurance. In her dire extremity she turned, as we all do, to the Creator. She left the bedside and went into an unoccupied room, and there in the silence she lifted up her heart.

"All at once," she told me, "I seemed bathed in a great light, and there was some one with me, a presence, a comforting, soothing presence, filling me with a love and trust I had never known before. I was so strengthened, so uplifted that I could go back to the bedside with the calm assurance that all was well. In that one lighted moment I was changed from a storm-tossed, shrinking creature into a calm, yes, even a joyful woman. It was so wonderful that, although it happened many years ago, the thought of the experience gives me a thrill yet."

Such illumined moments come to us all: moments when our souls seemed bathed in an indescribable radiance. It is hard for us to find words with which to describe these moments when our consciousness attains new heights. On that level we feel that we shall stay the remainder of our life. But later in the everyday course of our life we drop back into our little material existence, and it is necessary for us to keep reminding ourselves that we are capable of scaling the heights even though we often walk in the valley. Some one has said that the crying need of every human soul is to learn to live up to moments of inspiration.

Even the apostle Paul felt discouraged when he failed to live up to the ideals that he knew and felt in his soul. He complained bitterly of doing the things that he would not do. All of us feel as Paul did when

we fail to live up to the Truth as we know it. Then there are those of us who blame fate when things go wrong, or anything else but ourselves. We cry out against what Shakespeare called "the slings and arrows of outrageous fortune." There are moments when like Pinzón's sailors we cry aloud for the living waters and imagine we are dying of thirst. These are times when we draw away from God or do not avail ourselves of His constant presence. In our blindness we may cry that God has forsaken us, that we are lost or abandoned. But the truth is that God never withholds Himself from us. It is always we who draw away from God. Our lifeboat is always floating upon the living waters of Truth, and all we have to do is to heed the inner voice that bids us: "Let down your bucket where you are."

A Singing Stream

Still waters have leisure to ponder;
  Still waters reflect the sky;
Like tranquil mirrors for cloudlets,
  Placid and calm they lie.

But placid waters are voiceless;
  Only the stream that flows
Over a rough and stony bed
  Sings a song as it goes.

So what though the channel I travel
  Be narrow, rugged, and long,
If rocks, and roots, and rapids
  Be met and passed in song?

—Bonnie J. McClelland

Man an Advancing Being

BY H. E. MIZE

MAN CANNOT make effective use of his powers unless he recognizes them. Many great capacities may be latent in a particular individual, but if he is not aware of them and makes no demand on them he will go through life believing that some parsimonious fate has denied him the gifts and endowments that others—those who have developed the inherencies of their nature—display in so much fuller measure.

Seeing nothing in himself, such an individual will express nothing. An infinite storehouse might be filled to overflowing with all good things, but one who is unaware of that fact would scarcely undertake to draw anything out of it. There can be no expression ("outpressing") except there be something within to express. Without some sort of recognition of something within there will be no voluntary or deliberate effort to engage in any expression. No man will attempt a great task unless he has some measure of belief in great powers resident in him. He who consistently and habitually undertakes only small and insignificant tasks has resigned himself to a belief in his own insignificance and mediocrity.

We undertake to express what we think we are. That is, we develop an idea of our nature and its supposed limitations, and our whole tendency is to keep our hopes, expectations, efforts, and aspirations within the bounds we accept. The race thought has been fruitful in a negative way in furnishing us with ready-made

patterns of limitation. We fill out those patterns quite automatically until we rise to the power of independent thought. When we do rise to that power we are free; and nobody and nothing can say how far we may go, for free being itself presupposes superiority to limitations.

We advance by "outdoing" ourselves; that is, by continually surpassing our former accomplishments. As long as our horizon is free from self-imposed limitations and from a credulous acceptance of the limiting traditions of the race thought we are free to continue our advance. Man advances because he has the faith, understanding, and courage to do that which has not been done before. He accepts all the tried and proved elements of stability that past investigation has made available to him, but he also adopts the principle of mobility, recognizing himself as an advancing being ever eager to press on into the unexplored regions of possibility.

Any theory of life that winds up and exhausts itself in a blind alley, in a cul-de-sac of futility, and has as its central theme the "inevitable" lessening of human powers belongs to the false world of appearances. The physically minded man adjusts his whole life, all his purposes and efforts, to the supposition that his capacities will increase up to about the fourth or fifth decade, apparently only as a prelude to their rapid decline thereafter. He resigns himself to the expectation of fighting a losing battle with "middle age." The most that he permits himself to hope for is that he may be able to cover his retreat as skillfully as he may, putting off dissolution as long as he can.

But such defeatism is alien to the spiritually minded person. He is not able to conceive of spiritual power

as being compelled to bow to man-made notions of age. He knows that it is ageless and that it is adequate to all times and purposes. Time as reckoned by the calendar he sees to be purely phenomenal, its application being confined to the physical plane. He knows that it cannot possibly be lawgiving for Spirit. He knows that the power of Spirit is not lessened in the slightest degree because a man is "old"; but that contrariwise he appears to be "old" because he has accepted and acted upon the false belief that he is something other than Spirit.

Man believes that he is mortal, whereas only his unspiritual ideas and their external manifestation are mortal. He bemoans the passing of that which never existed in reality and which never represented reality. His present body is necessarily imperfect because it is only the concreted expression of his false conception of himself. And yet he would keep it as it is!

That which is perfect abides eternally. That which is imperfect never truly is. The visible man is as mortal, defective, and transitory as his thoughts will have him be. The things that man would hold onto, if they represent eternal values, he may keep forever. He is the better for the passing of that which does not represent such values. No loss is incurred in the annihilation of that which is destroyed by its own defects. No true values ever began to be or ever shall cease to be. They are eternal. That which perishes is outside the whole kingdom of Truth and is nothing.

Now life is spiritual, one and indivisible, perfect and eternal. It is not possible that it should ever die or even that it should be defective in any way. Mind is one and only one. It is not possible that it should ever lose an iota of its power. Justice, love, beauty, harmony,

righteousness, and all other values that may be named are omnipresent and universal, perfect and indestructible. Are not these the values that we love and that we wish to conserve? They are safe forever because they are attributes of God; and we have the privilege—nay, we are charged with the duty—of expressing them.

In our every act, great and small, we use spiritual powers and nothing but spiritual powers. We therefore are actually using powers that cannot be lessened or diminished in any way. How absurd it is to suppose that a God power, eternal and deathless within itself and in its own right, could begin to deteriorate after the "age" of forty or fifty years is reached! Only the false notion —and its manifestation—goes through the appearance of decay and dissolution. That which never truly existed pretends to disappear, and we deceive ourselves into believing that something valuable has been lost! Nothing perishes except by its own defects. Nothing true or real can perish.

While all spiritual powers and values are eternally perfect, we are consciously identified with them only to the extent that we recognize and express them. A power must be manifested by its action, a value by its expression. They are not known among us until such is done. Through weaknesses, defects, sickness, and death we only express our spiritual ignorance. With the disappearance of ignorance will go the last of its effects. Nothing valuable ever loses the slightest degree of its value. The universe—and true man, its inhabitant —is forever safe from all loss.

But Truth must be expressed. We have reached the stage of spiritual evolution where we are in a position definitely to turn our back on the whole world of falsehoods and commit ourselves to the application of Truth

principles to all the ends, endeavors, and issues of life.

Thus in our expression of any power, talent, faculty, or capacity all our action should be guided by a better understanding than that which supposes that we must reach a speedy zenith of ability and worth, and then experience just as quick a decline culminating in annihilation and nothingness. Who ever heard of a power that has not its sole origin and existence in God? We unwittingly slander God in our thoughts when we believe that His powers decay and vanish. We calendar worshipers cannot affect the validity or power of Truth in the least even though we hold desperately onto the race superstition that God's powers in us must necessarily lose their vitality because we have seen a goodly number of years.

The most essential point to be observed by man in all his ongoing on this plane is continually to demand of himself more and better expression rather than less and worse. It is not too much to say that when this is done in the full letter and spirit the fiction of "age" will lose all of its supposed power over man. But what have we at present? The multitudes "ask" for increasing disability and incapacity by their attitudes and actions. They shrink the boundaries of their action, bring in the outposts of their endeavors, tone down or relinquish their aspirations, and excuse their increasing inertia with the explanation that they are "not so young as they used to be." Or they may take great pains to show how they are absolved from responsibility and effort by such and such conditions and circumstances. They demand less and less power because they think that the supply of power is constantly diminishing. But the whole secret of increase is to demand more power.

While making sure that we do not accord any recog-

nition to "age" in thought or word, we must make doubly sure that we do not grant such recognition by our attitudes and actions. We often nullify our affirmations of good by acting quite as though they had never been uttered. We give intellectual assent to the fact that all powers are God powers, eternally new and youthful and forever of undiminished potency. But in "practical" life we express all the human delusions of limitation, of gradually lessening powers, of the final disintegration and dissolution of a lifetime accumulation of experiences, capacities, and values. It can be categorically stated that we apparently lose our powers and suffer the deterioration of "age" because we believe in and expect such results: not because Spirit, the only power, contains any law or provision for producing effects so utterly alien to itself.

All the defects and limitations of our nature could be totally eliminated by our ceasing to believe in them, by our acquisition of the knowledge that such beliefs were never justified, and by our consistent and unvarying practice and expression of the highest spiritual Truth known to us.

All our thoughts and activities should be based on the definite realization that we are advancing, unfolding beings. It should be a matter of familiar, constant, and unquestionable knowledge to us that it is the law and destiny of every power resident in us—as all powers are—to expand constantly in potency and effectiveness of expression. Truth precludes all possibility of really diminishing power. It excludes from the realm of reality all considerations of defects, limitations, "age," deterioration, sickness, weakness, conditions, circumstances, and all the other delusions with which man has burdened himself.

When these things, which can have no existence in Truth, are also excluded from our consciousness, then their effects will cease to appear in our external expression. For although all powers are completely adequate, we must be aware of that fact before we can effectively use them. Heretofore we have acted from the standpoint of our belief in very narrow and definite limitations. We have reaped the appropriate harvest of results. By our beliefs we have demanded limitation. We have thought—and acted—in terms of diminishing rather than increasing powers. All the experiences of our life testify to the power of thought to produce reresults like unto itself. The law will still hold good when henceforth we function on a higher mental plane, thinking in terms of unlimited spiritual power.

By its nature spiritual power is incapable of limitation. But we have put it to limited uses, conforming our action to our limiting ideas. Our use of power agrees with our conception of power. Our action can expand only with the expansion of our ideas. But mere recognition of power does not wholly suffice to give it full effect. Knowledge must be completed and matured by its use in action. Use is the inseparable "other half" of power or of knowledge. Without use they are useless (if the reader will pardon the unintended quip) for all practical purposes quite as though they were nonexistent. But we repudiate the fiction of "inevitable" or "necessary" defects and weaknesses, and we add to our unfoldment of all spiritual power by our increasing use of them.

Continue stedfastly in prayer, watching therein with thanksgiving.—COLOSSIANS

The Expulsive Power of Truth

BY A. J. PEEL

A HUNDRED YEARS ago a gentleman was traveling from London to Dover by stagecoach. Passing through a narrow lane bordered by tall trees on both sides, the coachman cracked his whip several times over the head of the leader, finally just clipping the horse's ears. The passenger, who was sitting behind the coachman and who couldn't see the reason for this action, said: "Why did you do that? They were going well."

"I know, sir, but that hoss always shies when he comes to these trees, so I give him somethin' else to think about. Then he fergits the trees."

"The expulsive power of a new affection," as a friend of mine is fond of saying, is one means of overcoming successfully a lot of things that would not yield to mere will power. It is the essence of Christian spiritual teaching. When we are filled with the Spirit, there is no room for anything else. Even in the material world of medical science it has been found that the patient whose mind can be switched to an idea that is greater than the thought of sickness or disease frequently loses all symptoms of his complaint.

Sometimes we are discouraged because habits and weaknesses that we have fought to overcome show so little sign of losing their power. Sometimes our experience has been one of continually fighting something—and it amounts to no more than bailing out a boat with a teacup when the hole is as big as a saucer. Even in chemistry the way to displace something is to replace it

with something else. Often the mere operation of introducing a new element into a test tube automatically displaces the original contents of the tube. This law is important to all of us, because it is the secret of overcoming. There is no such thing as a natural vacuum; a vacuum must be created. We can no more dispel darkness before we let in light than we can slough off a bad habit or a sin before we let the Christ in us fill the space that sin occupies in our consciousness.

A little girl with a rag doll may believe that her doll is the dearest thing on earth, something she would not give up for anything—until somebody gives her a beautiful new china doll that says "mamma" and "dada." Then the old rag doll is forgotten; discarded without a thought or an effort. The Bible story of the man who found a pearl of great value illustrates this point. He did not part with all his possessions reluctantly; he let them all go gladly because he knew that in return he was acquiring something of infinitely greater value.

Each of us is spiritually sensatized as photographic paper is sensitized to light. All negative actions and thoughts are good in reverse, "the underside of good," as some one has expressed it. As negative consciousness it is harmful, distressing, and opposed to our own and other people's interests. But let the Christ consciousness take possession of our life, and what is in essence a legitimate desire or purpose is achieved righteously and not sought negatively. The "rag doll" is discarded for the perfect model. The "things of this world," subject to corruption and change, are discarded for the eternal substance of Spirit that lies back of all the things men seek.

The wish to hang onto something that we fear we could not do without and that would leave an empty void in our life if we were deprived of it we may never

lose before we have allowed the precious thing to be expelled by a new affection: the love of God, good. When that experience enters our life we marvel that we ever could have been content with anything less.

The way in which this divine law works is sometimes startling. Through the force of adverse circumstances a man who was inordinately fond of gambling was driven to seek the solution of a business problem in spiritual consciousness. But his love of gambling did not leave him even after he had received help from a Truth practitioner and after he had gained some understanding of Truth and of what it is to live spiritually. One day while reading some Truth literature he suddenly realized that relying on divine law to bring into manifestation some desired good was in the nature of a a gamble: it was taking a chance on God.

The idea grew in his consciousness until he felt a strange exhilaration, corresponding to the excitement he experienced when taking a chance on a horse race or some other form of gambling to which he was addicted. But from that day he lost all desire to gamble with money and evinced a greater and growing inclination to "take a chance on God," as he himself expressed it. The inevitable result of course was that he soon found out that even with the odds against him God was always his "best bet." Some of his friends were shocked at this comparison, but in reality the man was not trifling or bringing down to human standards his faith in God as the source of success and prosperity. He simply had transferred his love of taking a risk to what he now knew was a sure thing. The element of chance in his business and in his social life had been replaced by the spiritual understanding that he could safely risk his all on divine love and principle. In this he was only accept-

ing a divine challenge: "Prove me . . . saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing." Such faith becomes assurance, as results inevitably follow. The expulsive power of a new interest, this is what this man proved. His desire for gambling just dropped from him as easily as an old threadbare coat is shed for a new one.

The way to get rid of hate is not to say, "I must not hate him," but to say, "I love him." It is the positive thought that dispels hate as easily and effectually as the light of even a small candle dispels the darkness. We can't sweep darkness out of a room or neutralize it with chemicals. Darkness is only the absence of light; it is not anything that we can dispose of. It just is not there when we let the light in! If only we could think of all our negative thoughts, conditions, and circumstances in the same way, we should get rid of them as easily as we dispel darkness.

"Be not drunken with wine . . . but be filled with the Spirit" was an apostolic injunction—and a scientific one!—for one cannot be filled with two things at the same time. What a man seeks from intoxicants—a spirit of exhilaration, joy, loss of self-consciousness and inhibitions—he attains intelligently and constructively by being filled with the Spirit of truth. There is no question of sacrificing something that he thinks is good and desirable; he finds what is actually good and desirable when he allows his Christ consciousness to control his life and emotions.

The task that confronts each one of us is not one of lopping off first this, then that, undesirable habit, sin, or thought but one of opening our mind to the inflow of divine life and consciousness. To the extent that we are successful in doing this we shall find the other

things disappearing, and even this duty which we owe to ourselves as a "son of God" we do not perform in our own human strength; for it is God who works in us enabling us to do His will. Our acquiescence is all that is required of us in order to exchange our consciousness of evil, failure, disappointment, loss, or ill-health for the consciousness of divine good and certain victory. Truth expels error and evil by filling their place with the qualities of God. We need not worry about where the past has gone and whether it still lurks in some dark corner in our consciousness or subconsciousness to reappear and drag us back to experiences that we have forgotten and do not wish to recall. So long as we keep our heart filled with the knowledge of God, good, nothing can take its place.

Giving

They give without ceasing, these creations of God:
The flowers and trees on hill and in glade.
They gather their strength from the life-giving sod,
For they give of their fragrance
And give of their shade.

The meadow lark joyously gives of his song,
Out of the sheer joy of giving.
I wonder why man alone searches so long
For the sweet simple secret of living.

—*Betty Thomas*

The Bottleneck Experience

TO SEE GOD, THE SPIRIT OF GOOD, MANIFESTING HIMSELF IN AND THROUGH ALL IS TO MAKE GOOD.

BY RUTH HACKING

"WHAT A hopeless jam! We shall be here for hours!" These were the words of a young girl seated in my car. It was a glorious spring day, and a party of us were off for a picnic.

The first ten miles of our journey had passed without incident, and then we had come to a place in the road where reconstruction work was in progress. So for the time being all traffic was held up and had to pass through a "bottleneck." Hence the jam denounced by my eager young friend.

The other friend sat silent. He was dwelling on what was to come rather than on the momentary delay; he was enjoying in anticipation the added speed of the opening highway. Consciously and subconsciously he was co-operating with the universal law of life, namely progress. He was knowing that the imperfect must ultimately give place to the perfect.

"Bottleneck" experiences do come to us in life. The question is how do we christen them. "A hopeless jam," or the works of God made manifest? Do we name them "frustration," "obstruction," or "progress," "development"?

In Truth we learn that we are not to put up with things but to deal with every situation in the consciousness that the divine law is progress and that the limitation of today is the freedom of tomorrow.

Jesus Christ constantly emphasized this Truth: "Narrow is the gate, and straitened the way, that leadeth unto life." The note of His gospel was life and life more abundant, not defeat, disease, resignation, death. It is not the divine will that any should perish but that all should learn to know the Truth that sets them free.

In every bottleneck experience we do well to pause and ask ourselves: "Do I realize that God is in charge and that therefore all is well, or do I rivet my attention upon the apparent and dread the unknown." Do I hear myself saying, "My difficulty!" "My loneliness!" "My incurable disease!" If so, I must stop right there and reconsider the situation in an impersonal, detached way; then forget about the appearance and think only of God. We need to stand still to gain the true perspective of what is taking place, to learn that the imperfect passes to give place to the perfect.

With courage let us affirm that now we are on the sunlit path, the I AM way that leads to freedom. For that which we name a thing that will it be unto us. We do well to christen life a one-way street called "progress."

In this connection reread the story of Jacob. Note that as long as he kept his attention upon the bottleneck experience through which he was passing he was obsessed with the idea that his brother was "*purposing* to kill" him. Filled with fear, he fled to Haran. One night in great distress he lay down to sleep and dreamed. "And, behold, a ladder set on the earth, and the top of it reached to heaven; and, behold, the angels of God ascending and descending on it. And, behold, Jehovah stood above it, and said, I am Jehovah, the God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed . . . behold, I am with thee, and will keep thee

whithersoever thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awakened out of his sleep, and he said, Surely Jehovah is in this place; and I knew it not."

Apparently he was still in the bottleneck experience; nothing had changed yet everything had changed. He was now sure of one thing and of one thing only, that he was surrounded by divine love, that in God he lived and moved and had his being. He felt the imperfect fading and the perfect coming into view.

We must learn from this story that in each difficulty our part is to turn away from the trouble and see in it the very situation where God is to be sought and found. To do this daily will enable us to practice the presence of God. As we definitely identify ourselves with God we become conscious of our union with His power, and we affirm with conviction: "Surely God is in this situation, the imperfect has given place to the perfect, and all is well."

Two thousand years ago Paul and Silas had a clear conception of Truth when in a bottleneck experience. They were in prison, but they forgot their chains and fetters, for they were conscious of the presence of God: they broke into song and gave thanks for deliverance while still imprisoned. So we read the moving words "About midnight Paul and Silas were praying and singing hymns unto God . . . suddenly there was a great earthquake . . . and immediately all the doors were opened."

This story reveals the method of dealing with a negative situation: Discern spiritually the omnipresence of God. Rest fearlessly in the consciousness of oneness, knowing that God is in charge. Then sing and give

thanks continually until the imperfect has passed and the perfect is made manifest.

Our imperative need is an unwavering realization of the presence of God, an active recognition that Spirit will justify itself and manifest perfecton in and through all creation. The intense desire of the Creator is to manifest Himself perfectly through His creation.

Why does man want to make good whatever the odds? Why does he call upon God however impossible the position appears to be? Because each negative situation is a call to him to know the Truth that sets him free. Let us walk in the consciousness of the divine presence, realizing that Spirit will justify itself.

Recently my attention was drawn to some valentines displayed in a shop window. One had a colored picture of five bees on the wing flying towards the hive. Underneath was the message "Make a beeline to your honey."

The often repeated phrase "as the crow flies" conveys the same meaning. It tells of straight going, no roundabout routes, no beating about the bush, no hanging fire, no indecision, but action and arrival.

What is the unchanging desire of man and beast? Surely to make good! How can this be accomplished? By ceasing to try to set things right, but by seeing them right. To see God the very Spirit of good, in manifestation, this is to make good.

The next time we feel tempted to fear a situation, let us turn to the poem "It Couldn't Be Done," written by Edgar A. Guest, and memorize it:

Somebody said it couldn't be done,
But he with a chuckle replied
That "maybe it couldn't" but he would be one
Who wouldn't say so till he'd tried.

So he buckled right in with a trace of a grin
On his face. If he worried he hid it.
He started to sing as he tackled the thing
That couldn't be done, and he did it.

There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to point out to you one by one,
The dangers that wait to assail you.
But just buckle in with the trace of a grin,
Just take off your coat and go to it;
Just start to sing as you tackle the thing
That "cannot be done," and you'll do it.

The cheering Truth is that "you'll do it!" Every man has the ability to change his mind. Why not realize that that which we thought could not be done is divinely possible.

We shall succeed beyond our fondest hopes and expectations if we start to sing as we tackle the thing that cannot be done, according to Mr. Everyman. For we know that "with God all things are possible" and that "in him we live, and move, and have our being."

The Mind of Christ

Lovingly to aid and comfort,
Tenderly to heal and bless,
Patiently to win the erring,
Quick to succor in distress;
Bringing darkened souls a vision,
Service that cannot be priced,
Doing good in daily living
Is to have the mind of Christ.

—*Della Adams Leitner*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, September 3, 1939

UNITY SUBJECT—*The Help of God.*

INTERNATIONAL SUBJECT—*Isaiah: A Life Dedicated to God.*—Isa. 6:1-13.

1. In the year that king Uzziah died I saw the Lord sitting upon a throne, high and lifted up; and his train filled the temple.
2. Above him stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.
3. And one cried unto another, and said, Holy, holy, holy, is Jehovah of hosts: the whole earth is full of his glory.
4. And the foundations of the thresholds shook at the voice of him that cried, and the house was filled with smoke.
5. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts.
6. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar:
7. And he touched my mouth with it, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven.
8. And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then I said, Here am I; send me.

9. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not.

10. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and turn again, and be healed.

11. Then said I, Lord, how long? And he answered, Until cities be waste without inhabitant, and houses without man, and the land become utterly waste,

12. And Jehovah have removed men far away, and the forsaken places be many in the midst of the land.

13. And if there be yet a tenth in it, it also shall in turn be eaten up: as a terebinth, and as an oak, whose stock remaineth, when they are felled; so the holy seed is the stock thereof.

GOLDEN TEXT—*Here am I; send me.*—Isa. 6:8.

SILENT PRAYER—*My understanding of spiritual Truth cleanses and purifies my mind and soul.*

The fact that the prophet Isaiah served Israel long and faithfully is significant, for it shows in symbol what is true of every man; namely that when he looks to the divine source for his inspiration and help in practical ways, all things become possible to him. The name Isaiah means "help of Jehovah."

King Uzziah represents the purely animal forces of the organism, which require little attention so long as man is in ordinary health. When the health of the natural man is disrupted (when King Uzziah dies) however, appeal must be taken to the higher power dwelling within the body. This is Isaiah's opportunity to do his mighty work, a work that it would seem must appeal to every man; for it is done by enlisting the help of spiritual consciousness to uplift, cleanse, and purify man.

Man prizes physical health, but it does not always

occur to him to preserve it by transforming the physical through infiltration of the spiritual. Yet this is the first step that he should take. So little does it occur to him to do this that Isaiah's message opens with the injunction to continue in his accustomed stupidity. "Hear ye indeed, but understand not." When customary methods fail to rouse man to a perception of the truth concerning himself, sarcasm sometimes stabs his spirit broad awake.

Before any one can speak with authority in the voice of taunt or sarcasm he must himself be without taint of the kind that he decries in others. Isaiah's call began with a vision of the Highest in symbolic form. Jehovah seated upon His throne surmounted by the flaming seraphim ("flames of fire his ministers") calls man to come up higher, to command power. Before man aspires to use his best gifts in the service of the Highest he makes no progress.

Wings symbolize freedom from material limitations. The number six indicates that the five senses and in addition the partially developed sixth sense of intuition must be cleansed and lifted up in us before we can become fit instruments for expression of the divine law.

The universal nature of divine law is emphasized in Isaiah's vision of Jehovah of hosts. "The whole earth is full of his glory." To become conscious of the divine is to see its manifestation in all life. When consciousness of it takes possession of a man nothing can supervene to blot out the vision. The help of Jehovah is manifest in this inner strengthening of man's faith and joy as well as in his will to be true to the vision that has been granted him.

Once we are willing to give up the lower for the

higher, the personal for the impersonal, the animal for the divine, all consciousness of personal unworthiness is swallowed up in the realization of divine purity of thought and word. No sooner had Isaiah's lips been touched with the live coal from the altar than he "heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" The consuming fire of zeal had burned away all sense of shortcoming, and the prophet answered eagerly: "Here am I; send me." If every call to higher service were answered as promptly and unreservedly as this call to Isaiah was, the work of God would go forward steadily. Isaiah received his commission instantly.

When man understands that to continue as he is doing is to invite calamity, he pauses to consider his course with a view to changing it for a saner and better-balanced one. To hear without understanding or see without perception prevents one from turning again to the way of life and healing. Continuing in the ways of the personal self with the heart or sensitiveness dulled, as by fat, the ears stopped to the voice of Truth and the heart to understanding, is to remain unregenerate and unequal to the task of representing or expressing the divine law.

Unless healing takes place under law man is without ultimate remedy and must go on to desolation. This is the way of the earth or personal consciousness, which all wish to avoid. Body and soul must both be regenerated. The help from Jehovah is sufficient to reach and relieve not only the ills of the body but also those of the mind and soul, delivering man from lack of balance and restoring him to the divine normal.

"God help him!" men say of one whose case seems hopeless; the very words have come to be an

expression of pitying despair. They need not be. If men but realized that God does help them to keep a sane outlook, a balanced perspective of life, the realization would help to bring these states into existence. We cannot wash our hands of all responsibility when we turn our case or our brother's over to God. As messengers of the divine law we have a duty to perform in the matter, and if we are to save our mind and soul alive, that duty must be discharged. Only so can we salvage the whole man, who otherwise will be reduced to one tenth of his rightful power of expression and finally will lose all.

QUESTIONS

1. What does the name Isaiah mean? How does Isaiah's opportunity to do his mighty work in man come?
2. Interpret the message "Hear ye indeed, but understand not."
3. Why did Isaiah see the Lord surmounted by the seraphim, symbolizing flames of fire?
4. The live coal from the altar took away Isaiah's sin. Why was this?
5. What is our duty with respect to helping others?

Lesson 11, September 10, 1939

UNITY SUBJECT—*The Gaining of Spiritual Consciousness.*

INTERNATIONAL SUBJECT—*Hezekiah: A King Who Remembered God.*—II Chron. 30:13-22.

13. And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great assembly.

14. And they arose and took away the altars that were in Jerusalem, and all the altars for incense took they away, and cast them into the brook Kidron.

15. Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were

ashamed, and sanctified themselves, and brought burnt-offerings into the house of Jehovah.

16. And they stood in their place after their order, according to the law of Moses the man of God: the priests sprinkled the blood *which they received* of the hand of the Levites.

17. For there were many in the assembly that had not sanctified themselves: therefore the Levites had the charge of killing the passovers for every one that was not clean, to sanctify them unto Jehovah.

18. For a multitude of the people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the passover otherwise than it is written. For Hezekiah had prayed for them, saying, The good Jehovah pardon every one

19. That setteth his heart to seek God, Jehovah, the God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

20. And Jehovah hearkened to Hezekiah, and healed the people.

21. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised Jehovah day by day, *singing* with loud instruments unto Jehovah.

22. And Hezekiah spake comfortably unto all the Levites that had good understanding *in the service* of Jehovah. So they did eat throughout the feast for the seven days, offering sacrifices of peace-offerings, and making confession to Jehovah, the God of their fathers.

GOLDEN TEXT—

Turn us again, O God;
And cause thy face to shine, and we shall be saved.
—Psalms 80:3.

SILENT PRAYER—*I gain spiritual consciousness by giving my thought to the things of God.*

Conscious spiritual strength is one of man's chief assets for living victoriously. Like every other force it is subject to law. It is not a will-o'-the-wisp, here one

moment and gone the next, but is constant and predictable. It can be developed, and its law is expressed in the blessing that Moses pronounced upon Asher: "As thy days, so shall thy strength be." In other words, one's strength is determined by one's manner of living. He who keeps the law of life is strong and retains his strength. He who violates that law loses strength or fails to develop it.

This lesson shows how Hezekiah (power of Jehovah) developed spiritual strength. He gave himself to the work of purifying and reforming the national worship, and he kept at it until he accomplished his purpose. His letter to all the people not only in Judah, over which he ruled, but to all the tribes from Dan to Beersheba, among whom his word had no authority except a moral one, exhorted them to return to the worship of Jehovah for the sake of their brethren who were in captivity in Assyria. In this appeal we see a sharp contrast with the policy of material force sometimes followed at the present day. Hezekiah employed spiritual weapons in preference to force, and his method was not without a certain measure of success. It appealed to those whose minds were open to unselfish motives. Those who came were of one heart.

For the individual this lesson is one of I AM power. Jehovah is the supreme I AM expressed in man, and the I AM is represented by Hezekiah, the reformer, who led the idolatrous people of Judah back to the worship of Jehovah. Through the right use of the I AM man leads his thoughts back to spiritual consciousness, and this regardless of how deeply involved in the physical or psychical consciousness he may be. When a man is strengthened by Jehovah he is inspired to rise above physical consciousness, and is not satisfied with the

half-truths of the psychical realm. He sets to work resolutely to clear mind and body of all vestiges of idolatry, impurity, and self-seeking. The idolatrous altars were thrown down in Jerusalem, and the Passover was kept with great rejoicing.

The Passover was an annual festival held by the Children of Israel to commemorate their escape from the bondage of Egypt. It represents the "passing over" of man from the material or physical consciousness to the spiritual consciousness and its satisfactions. Those who have lost sight of the true God and have settled permanently into materiality are represented by the Israelites before Hezekiah began his reforms. The burnt offerings of bullocks and sheep at the altar represent the transmutation of the physical forces to the next higher plane of action. Those who follow Jesus in the regeneration undergo this process of body refinement. As it proceeds they experience joy and rejoicing, which is represented by the "*singing* with loud instruments unto Jehovah."

Sacrifices have come to mean the giving up by man of material pleasures or other things that he considers his by right for the sake of gaining something else that is more to be desired. In the regeneration the lower is constantly sacrificed for the higher, with which it is incompatible. Will and understanding (Ephraim and Manasseh), zeal and order (Issachar and Zebulun) may not lead man to sacrifice pleasure for principle, yet in the final process they do take part, for they cannot escape being involved in the cleansing of the whole man. At the touch of spiritual strength (the prayers of Hezekiah) these faculties undergo a change in man that enables him to partake in the feast of the Passover.

In the Feast of Unleavened Bread lasting seven days we perceive man's laying hold of divine potentialities in every department of his being, the number seven symbolizing completion or fullness.

The Levites, who had charge of the killing of the passover for those who had not performed the ceremonial cleansing required by the Jewish law, represent man's natural religious tendencies. Although these are not necessarily spiritual they have to do with the conscience, which passes upon the moral quality of man's thoughts or acts. Lacking a well-developed religious nature, the conscience cannot convince one of one's moral cleanness or uncleanness. Therefore none but the priests and Levites could kill the passover for those whose conscience was not awakened.

To have a conscience that is highly sensitized to right, duty, and a sense of individual responsibility is to have strength of character, which is truly the strength of Jehovah expressed in man. No truer expression of spiritual strength can be found than this, and it is one that every one may achieve through constant devotion to divine law and purposeful training of his thought and life.

QUESTIONS

1. What determines one's strength, and how is it conserved?
2. How did Hezekiah develop spiritual strength?
3. What represents the I AM in this lesson; and how can the teaching be applied by us?
4. What did the wholesale sacrifice of bullocks and sheep as burnt offerings on the altar represent?
5. What sacrifices are recognized in our time as desirable or necessary?

Lesson 12, September 17, 1939

UNITY SUBJECT—*Truth the Divine Standard.*

INTERNATIONAL SUBJECT—*Micah: A Messenger of Social Justice.*—Micah 3:1-12; 6:6-8.

1. And I said, Hear, I pray you, ye heads of Jacob, and rulers of the house of Israel: is it not for you to know justice?

2. Ye who hate the good, and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3. Who also eat the flesh of my people, and flay their skin from off them, and break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4. Then shall they cry unto Jehovah, but he will not answer them; yea, he will hide his face from them at that time, according as they have wrought evil in their doings.

5. Thus saith Jehovah concerning the prophets that make my people to err; that bite with their teeth, and cry, Peace; and whoso putteth not into their mouths, they even prepare war against him:

6. Therefore it shall be night unto you, that ye shall have no vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down upon the prophets, and the day shall be black over them.

7. And the seers shall be put to shame, and the diviners confounded; yea, they shall all cover their lips; for there is no answer of God.

8. But as for me, I am full of power by the Spirit of Jehovah, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

9. Hear this, I pray you, ye heads of the house of Jacob, and rulers of the house of Israel, that abhor justice, and pervert all equity.

10. They build up Zion with blood, and Jerusalem with iniquity.

11. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet they lean upon Jehovah, and say, Is not Jehovah in the midst of us? no evil shall come upon us.

12. Therefore shall Zion for your sake be plowed as a

field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.

6. Wherewith shall I come before Jehovah, and bow myself before the high God? shall I come before him with burnt-offerings, with calves a year old?

7. Will Jehovah be pleased with thousands of rams, *or* with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?

8. He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?

GOLDEN TEXT—*What doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God?*—Micah 6:8.

SILENT PRAYER—*I have made a pact with Jehovah to act justly, to be kind, and to obey the divine law in all things.*

The ruling faculty in each man or woman is the faculty that is most fully developed and given precedence over all others. The "heads of Jacob, and rulers of the house of Israel" are therefore ideas of the I AM in man, through which the faculties receive their original inspiration, and the religious thoughts and beliefs of man, respectively. These most important parts of his mental and emotional equipment, through which he is enabled to rule his spirit and conduct his life in accordance with Truth, right, and justice, may be deflected from their true purpose and made to serve selfish ends instead. When this takes place prophetic spiritual vision in man must be awakened if he is to be reclaimed to his rightful allegiance to the divine standard of life and Truth.

The name Micah means "Who is like unto Jeho-

vah?" and signifies man's awakening as an individual to the truth that his being is Godlike. With this awakening comes the realization of errors to be overcome and displaced by conduct and thought in harmony with divine law. As a responsible being capable of using his thought processes constructively and of directing his life in harmony with his religious convictions, man is presumed to know what is just and right. Those who have developed qualities of leadership and gained power over others less highly developed than themselves have by virtue of this fact put themselves under a leader's obligation to rise above self-seeking and all petty considerations inspired by the personal self. In the same sense in which nobility has obligations, man is under obligation for the right use of every faculty.

One may express injustice toward oneself as well as towards others. Self-depreciation is injustice towards the inner man. Deception may be entered into consciously toward others or unconsciously toward oneself. "The prophets . . . that bite with their teeth, and cry, Peace" are the deceptions practiced by man when he refuses to see the self as personal and limited, subject to error, and identifies himself with it as if it were his true self instead of recognizing only the divine in himself and others as the real.

While justice and kindness and humility are qualities that react on the one exercising them, their rightful place is nevertheless in man's relations with his fellows. The divine standard is an individual standard, but since no one either lives or dies to himself the individual is a member of the group. Whoever oppresses and persecutes the helpless or dependent or any one who may be in his power will in his turn undergo the selfsame experience that he inflicts on others. The

divine law, like the incoming tides of the sea, overwhelms first the powerless one and next the one who misused the power that he had learned to use and who thereby lost control over it.

He who understands the higher law well enough to foresee effect following in the wake of cause loses prophetic insight through continued deception and hypocrisy. Only the mind and heart that are true retain vision and an understanding of cause and effect.

The statement "I am full of power by the Spirit of Jehovah, and of judgment, and of might" is good as a Truth statement; which Micah no doubt meant it to be. It enabled him to declare the transgression of Jacob and the sin of Israel in contrast with his own singleness of purpose and purity of intention. The statement is equally potent when it prefaces man's intention to keep peace with his neighbor and the world.

Truth exacts a penalty for all untruth. Therefore those who serve the cause of justice for a price depart from the standard of Truth and will have to return to it in humility and obedience. Their injustice and oppression will not endure but will be undone, and they will have to begin anew.

Truth, Jehovah, "the high God," is not approached by means of outward observances. The vicarious atonement has no efficacy as a means by which man may make this supreme connection. "The fruit of my body for the sin of my soul" is a conception that does not ring true when translated into terms of man's effort to become like God in thought and act. Nothing serves this effort except the inner graces of mind and heart.

A churchman said not long ago that "the biggest question in the field of religion is the question of justice, how to make church people understand what

justice is, and that it is their duty above all else to serve the ends of justice." Micah's message is thus rephrased to show the man of today the path he is to take to reach and express God in his everyday living.

QUESTIONS

1. Interpret the terms "heads of Jacob, and rulers of the house of Israel" as they apply metaphysically to the individual.
2. What does the name Micah mean, and what practical significance can it have for man?
3. Why is man presumed to know justice? Is his power to know it connected in any way with his desire to be just and with the efforts he makes to express this desire?
4. Do justice, kindness, and humility react on the one who exercises them or are their effects confined only to those to whom they are shown?
5. Explain the effect of deceit and hypocrisy on man's spiritual vision and understanding.

Lesson 13, September 24, 1939

UNITY SUBJECT—*The Birth and Nature of the Christ in Man.*

INTERNATIONAL SUBJECT—*Isaiah: Foretelling the Birth of the Messianic King.*—Isa. 7:14; 9:1-7; 11:1-5.

14. Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

1. But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious, by the way of the sea, beyond the Jordan, Galilee of the nations.

2. The people that walked in darkness have seen a great light: they that dwelt in the land of the shadow of death, upon them hath the light shined.

3. Thou hast multiplied the nation, thou hast increased their joy: they joy before thee according to the joy in harvest, as men rejoice when they divide the spoil.

4. For the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, thou hast broken as in the day of Midian.

5. For all the armor of the armed man in the tumult, and the garments rolled in blood, shall be for burning, for fuel of fire.

6. For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

7. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

1. And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit.

2. And the Spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah.

3. And his delight shall be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither decide after the hearing of his ears;

4. But with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked.

5. And righteousness shall be the girdle of his waist, and faithfulness the girdle of his loins.

GOLDEN TEXT—*His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.*—Isa. 9:6.

SILENT PRAYER—*Christ in me, the hope of glory.*

In every age the Christ is interpreted anew. Isaiah's interpretation is unusually rich and full, disclosing the

depth of understanding that the prophet possessed of the inner nature of man. First he shows that the birth of the Christ is not after the manner of birth according to the flesh but is the soul's pure conception of life and an innate consciousness of God as an immanent presence. The name Immanuel means "God with us" and represents man's consciousness that he is one with God and that God is with him. A "virgin" represents the soul.

The name Immanuel was given to the Christ prophetically, and we find no proof in the Gospels that it was ever used by Jesus Christ or applied to Him by others. Nevertheless His nature is typical of that name, for He developed a quicker consciousness of the presence of God within Him than any one else has ever done.

The other names given to the Christ by Isaiah show the wealth of symbols that cluster around the conception of the Christ in man. Some of these, such as "Prince of Peace," are currently used to denote the Christ. Others are yet to be used, which is proof that the Christ ideal is in no danger of vanishing from the earth or from the heart of man.

"The land of the shadow of death" represents that in man which threatens him with spiritual death. In crises of the soul man may rise to full faith in the Christ and look to God for light on the problems that baffle him.

The forming of the Christ in the individual involves the entire man, spirit, soul, and body. What were once mere animal strength and a natural sense of order ("the land of Zebulun and the land of Naphtali") become soul energy (Galilee) in the light of the Christ consciousness. The sea of vitality and nervous

energy (Chinnereth) in the consciousness of the individual, a consciousness functioning through the twelve faculties, becomes under the radiance of the Christ the universal Mind, the great realm of unexpressed and unformed thoughts and ideas that contains all-potentiality ("Galilee of the nations"). Out of the universal Mind come the thoughts, ideas, and ideals by which men live and which they mold into expressions of beauty and glory. "In the latter time hath he made it glorious, by the way of the sea."

It is natural for the Christ consciousness in him to enlarge man's capacity for joy and gladness. The joy of harvest is the joy of fulfillment, of satisfaction in work well done. The thoughts of man's heart (the nation) partake of this joy when illumined by the Christ love and wisdom.

Man sets up a defensive mechanism in mind as a protection against the negative or critical thought currents that surround him in the world. "All the armor of the armed man" represents the no-longer-needed attitude of pride, independence, and self-sufficiency with which the personal man fortifies himself to meet life. The Christ entering into a man makes this equipment as useless as deadwood, fit only for kindling.

The constructive nature of the Christ is clearly seen from the names given Him. "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" all are words expressive of power. In the self-governing man these refer to the sources of power that underlie victory. The government is upon the shoulder of the Christ in all who acknowledge the one source of responsibility and might.

The law of increase applies to the Christ consciousness as it does to every manifestation of life.

"Of the increase of his government and of peace there shall be no end." Self-control or "government" and peace are rightly named together, for they are interdependent states. The man of poise and dominion knows an inner peace that is not easily broken. Peace as a universal consciousness waits upon the universal consciousness of peace in individuals.

The Spirit of Jehovah is the "spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah." These are all familiar phrases needing little explanation, except the last, about which there is a difference of opinion. Some have declared that the fear of Jehovah is a meaningless term, but the Psalmist proves it to be full of meaning, including such desirable habits as guilelessness in speech, the doing of good, the seeking of peace and faithfully following it, as well as constant trust in Jehovah. If these things are proofs of the fear of Jehovah, who would not fear? To do so is to manifest the Spirit of Jehovah.

QUESTIONS

1. What does Isaiah show concerning the birth of Christ?
2. Interpret the words "the land of the shadow of death."
3. What evolution is indicated in the comparison of Zebulun and Naphtali with "Galilee of the nations"?
4. How does the Christ consciousness, when attained by man, affect his capacity for joy?
5. How is the Spirit of Jehovah expressed in man?
6. Why is the fear of Jehovah included in the list of traits that express His Spirit?

JESUS CHRIST SAID: *Abide in me, and I in you*

Silent UNITY

The words of my mouth and the meditations of my heart are acceptable in Thy sight.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

BY CHARLES FILLMORE

It is freely admitted that creation is preceded by the decrees of the creative Mind and that man, the acme of creation, is endowed with creative ability. Job wrote, "Thou shalt also decree a thing, and it shall be established unto thee." Jesus impressed upon His followers the exactness of the law involved in the word, that the law is operative even in connection with idle words, and that the sum total of our words bring justification or condemnation. By the "word" we mean not only the spoken word but the thought of which it is the utterance.

The reason the word is so potent is that everything is formed of like elements and the word jostles them out of one shape into another. Think of yourself as an aggregation of electricity, some of which has jelled into a body. Then conceive a conscious mind in which is a spiritual core that originates ideas that propel currents of energy through the whole matrix. Here you have a rough image of man. This man lives in and is part of a universe the essence of which is one with his spiritual core and which responds to his word baton like a mighty orchestra tuned to concert pitch. Most of us have become so saturated with the matter complex that we are slow to realize the truth about the real nature of our environment. Our up-to-date scientists say that the old separation between matter and mind no longer exists, that the discovery of the metaphysical character of the atom has made necessary an entirely different estimate of the so-called material universe. Professor Robert A. Millikan is reported to have said that an atom is now

an amazingly complicated organism, possessing many interrelated bodies, and exhibiting many functions and properties—energy, radiation, and waves—quite as mysterious as any that used to masquerade under the name of mind. Hence the phrases "All is matter" and "All is mind" have now become mere shibboleths devoid of meaning.

When such an eminent scientist tells us that we were right, that what we thought was matter is really mind, we should not only greatly rejoice at the confirmation of what we have been teaching but we should also be more fearless in proclaiming that which we sometimes doubted. The mind of the flesh tells us that matter is what it appears, solid substance, and the appeal is so persistent that our spiritual perception has sometimes been bluffed by appearances and we have admitted that maybe matter was real after all.

The discovery of science that matter possesses mental qualities strengthens its reality as enduring substance. Some metaphysicians have denied matter any place in the universe, saying it is mere illusion, a figment of the imagination. This conception never was true and no logical mind ever accepted it. Now science confirms the conclusions of sane metaphysics, that what appeared as a three-dimensional solid is in reality a four-dimensional electrical radiation, the movements of which signify mind presence.

Faced with this truth that we swim in an electrical sea of energy that instantly picks up and makes into living forms and shapes every thought and word we express, how carefully selective we should be as regards what we say. Health is such a prized asset that the popular salutation is a hackneyed inquiry as to whether we have it or not. This makes a trap into which

we easily fall and we describe our feelings, often with graphic illustrations. In this way we enlarge a transitory illness into a chronic disease. We have all heard of the college boys who tested this power of the mind to simulate sickness by agreeing to greet a certain healthy student with the remark that he looked ill. He succumbed in a short time to the repeated suggestions and went to bed a sick boy. We think this an exceptional case, but it is being demonstrated every day the world over among all people. We talk ourselves and our fellows into sickness or into health continually, and don't know it.

"Death and life are in the power of the tongue;
And they that love it shall eat the fruit thereof."

So many a man has talked himself into bankruptcy, while others have praised the god of prosperity until he has smiled upon them. Of course the hard-fisted economist will hoot at all this as visionary and impractical, but those who have put a bridle upon their lips—that is, disciplined them—have found a source of health and prosperity they never knew existed. Try it and be convinced.

HEALING THOUGHT

I no longer think or talk about my ills. From Thee comes life, and I am healed.

PROSPERITY THOUGHT

I meditate day and night upon Thy bounty, and my prosperity increases by leaps and bounds.

(Use from September 20 to October 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

AFTER AN extensive trip to the coast, which my doctor forbade last year, I feel that you will be interested in knowing that despite the fact of a very severe heart ailment I was able to reach an altitude of 7,400 feet with very little distress. Today my health has been entirely restored, and I am feeling great benefits from my trip rather than the dire results predicted. For this great blessing I am thankful to God, and to you for your most kind help and inspiration.—*S. E. B., Pennsylvania.*

I WROTE TO you recently about my eyes, which began bothering me the last of May. I can truthfully say that a week later I went back to my job very much improved. My doctor said a sudden change had come and wanted to know just what I had done. I told him that I had been praying and trusting in God and that He had answered. Words fail to express my gratitude for your wonderful help and for God's quick answer.—*Mrs. J. G. T., North Carolina.*

I AM HAPPY to be able to write you this news. Last January I asked your prayers for a dreadful injury to

my eye. It is now absolutely perfect, just as good as before the acid burn, if not better. Words cannot begin to express my gratitude for your spiritual support in my time of trouble and anxiety. My doctor told me there was something behind my rapid progress, and he thought it must be prayer. That statement came from a big man in his profession and meant much to me. I am sure he sensed the divine power. I thank God and you blessed people for the healing of my eye. I am truly grateful.—*B. C., New York.*

DURING the early part of July my husband wrote to you in my behalf, as I had a serious infection. Every day the doctor came, but I was not pleased with the result of his treatments. I begged my husband to write to you. He is a nonbeliever, but to please me he wrote. I began to get well within the week. Now I am fully recovered. My husband believes, and I am so thankful that he has seen what Truth can do.—*Mrs. A. A. L., California.*

I AM VERY grateful and happy to tell you that I am entirely healed. I wrote you a short time ago for prayers, as I was bothered with constipation. Ever since my letter left here I have been improving, and now I am healed. God be praised for His swift answer to our united prayers.—*Mrs. A. H., Oregon.*

I WANT to thank you for your prayers for my son. He has been sick about two years, and about two weeks ago he came down with pneumonia. I knew you were praying with me. I prayed all night long, and when the doctor came again the next morning he said my son's fever was gone and that it was indeed a miracle how he had improved. God showed Himself to me in this experience and I trust Him for everything. May He

bless the workers at Unity always.—*Mrs. E. P., California.*

I AM VERY happy to tell you that little D—— is entirely recovered from pneumonia and the bronchial trouble he had for months. The doctors said he would have to outgrow this trouble, but there is not a trace of it now. He starts back to school next week. Thank you for your prayers.—*Mrs. L. O. G., Connecticut.*

YOU MAY discontinue your prayers for my son. The doctor said that he would be in bed all week. I wrote to you on Friday, and on Monday my son was attending school. A few days later all soreness was gone. I praise and bless Unity for help.—*V. McM., Texas.*

Filled with Plenty

YOURS IS indeed a ministry! Thank you for praying with us. I want to tell you how our situation has worked out. My husband applied more than a year ago for work with a certain branch of a large company. They thought well of his experience and told him they would forward his application to their main office. When he heard nothing further from them, he practically forgot the matter.

Just ten days ago however when the work he was on was almost finished, he got word to come for an interview with that company, and the day after his old work was completed he got a wire to report on the new job as soon as possible.

It is not just being provided for that makes me so grateful to God, for as my husband's work neared completion here we felt calm assurance that we were to be

cared for, an assurance that was very comforting and blessed.—*D. W. I., New Jersey.*

I WANT TO try to tell you how beautifully our need was met in making a payment on our home. My husband made a sale that gave him twenty dollars, just enough to make the payment. Then we had to send taxes of seventeen dollars with this payment. There seemed no way, but we turned to God, and I read and reread your loving letter and gave my husband the prayer you sent me. We joined you in prayer.

The day before we were to send our taxes I received three letters: one from our grandson with a ten-dollar bill, one from my sister with a five-dollar bill, another from our granddaughter with a two-dollar bill. All three said, "A little gift of love." These three do not correspond, and they knew nothing of our need. Thank you, dear friends, for your faithful prayers. —*Mrs. J. H. G., California.*

I WROTE TO you for prayers in behalf of my husband's getting work. The prayers were answered and he obtained a position, a much better one than we had hoped for. We feel sure that he has an opportunity for a wonderful future.

From the time I wrote to you it seemed that divine power gave me faith and a wonderful peace of mind, a new feeling of assurance that everything was going to be all right. I shall always thank God for this help. —*Mrs. B. W., Texas.*

I WISH to thank you for the wonderful help I received when I wrote to you. Two weeks after writing I received it in the form of a very good job. I had been out of work for two years; so it seemed like a miracle to me.—*B. V., Pennsylvania.*

He Shall Have Abundance

YOU MIGHT be interested in knowing that since I started the prosperity bank drill I have freed myself from debt completely and have received blessings from many unexpected sources.—*A. E., District of Columbia.*

I HAVE been blessed in so many beautiful ways while using the prosperity bank that I think I shall always keep one. Those daily prayers are my strength. My faith has increased, and my whole life is changed. Inclosed you will find a money order for literature to be sent to the names and addresses noted.—*E. M., Illinois.*

My Help Cometh from Jehovah

FOR TWO YEARS I have been studying *Daily Word.* At first I could not believe the message so confidently printed in your little magazine. The world was full of suffering; my mind filled with morbid fears and imaginations. I wanted to believe the truths in *Daily Word* so I determined to keep on trying until I absorbed its message of love and hope and cheer. I have certainly succeeded, and today I am able to teach school again, to enjoy life, and to help others. As I do not want to be without *Daily Word* for a single day, I am inclosing my remittance for the renewal of my subscription. —*B. M. H., Nova Scotia.*

I THINK *Weekly Unity* is the most wonderful little paper in the world. I never fail to get a thrill when it arrives. What is there about this paper that makes me lay aside every magazine I take and read it first? It has brought me up from the depths of despair, and there is magic in every page. I bless you all with my whole

soul, and God bless your wonderful work.—*Mrs. M. S., Colorado.*

Love One Another

WORDS FAIL to express the progress I have experienced through your help. I have received peace, an inner peace that has completely changed my world. The peace and the harmony in our home make it a joy and a place of true living. My family all seem to respond to my feeling of peace, and my conviction that "Christ is the head of this home." My health is wonderfully improved; each day finds me more convinced of the truth about my health.

Silent Unity has been a true blessing. While my progress has not been spectacular, it has been sure and constant. I have been able to make many demonstrations, which have all been an outer proof of my inner growth. I pray that rich blessings will attend your wonderful work for humanity.—*G. B., California.*

He Is My Refuge

I WANT TO thank you for your recent prayers for me. My home had been ruined by flood waters, and when I wrote to you for help I did not know which way to turn. But the only place we can turn to is God, trusting Him for all good. I am indeed grateful to God for leading me to the Red Cross. I have been able to repair and to refurnish my home and am so happy to be back in it. My eternal thanks to you and to God.—*Mrs. J. S., Kentucky.*

SIX MONTHS ago I wrote you when I was in desperate need of prayers for my husband, and later I asked

special prayers of blessing for a new apartment into which I expected to move. My husband was in a critical condition, all our cash resources had been soaked up in outlays for doctors, nurses, sanatorium expenses, and the like.

At this point I took a lease on a seventy-two-dollar-a-month apartment, borrowed money to pay the deposit, wrote to you for prayers, dismissed the nurse, refused point blank to send my husband to a hospital, and went about my routine duties softly chanting in my heart, "The steps of faith fall on the seeming void and find the rock beneath." Things began to change. We moved on schedule. From the day we went into the new apartment my husband loved it. It seemed to be the sort of home he wanted. He has been at work about three months. We have paid off more than half our indebtedness. More than ever now I can say, "I believe in miracles." My steps of faith did find the rock beneath. Love to you always, and thank you.—*G. M., New York.*

His Truth Is a Shield

ABOUT a month ago I wrote to you for prayers for protection while on a trip with my aged parents. We had a perfect trip; drove over twenty-one hundred miles. God's presence was felt throughout the trip. Thank you, and may God continue to bless you in your wonderful work. I am sending another small offering.—*E. B. D., Nebraska.*

SOME time ago I asked for help, and it was proved that our family was protected. I have a brother-in-law who works for the express company as a messenger. The train he was on was wrecked, the engine rolled down into the river, but the car that my brother-in-law was

in stayed on top of the grade. If the car had moved a few feet he would have gone into the river too, but I know that he was divinely protected. Thank God for His help. —*E. B., California.*

Father, I Thank Thee

HAVE YOU ever had tears come to your eyes simply as an expression of great joy and appreciation of good things that have come to you? I have. The last year has been the greatest of my life. I find so much happiness each day that I am sure others must catch some of the radiant joy of my life. Often people say, "You are the picture of health." Why not? With God guiding my life completely, I have nothing to worry about. I owe this to Unity, for from the time I began to read Unity literature, and especially *Daily Word,* things have been different. Your prayers have helped. Always I feel a lift when you are praying for me.—*W. W., California.*

Give unto the Lord

INCLOSED you will find my tithe. I have a purse in which I keep what I call my heavenly Father's share. From whatever I receive I take my Father's tenth. It goes into the purse; with it goes a prayer of thanksgiving and praise to God and the blessing of increase. As I place my offering in this letter I shall again bless it and see it being used in the building of the new Unity Temple that Myrtle Fillmore longed to see erected. God bless this offering. May it increase a thousandfold in the hands of Unity. Unity has been wonderfully blessed in the work that it has accomplished during its fifty years of growth. I believe that even greater works shall be recorded in the years to come.—*E. M., New Hampshire.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I am planning to take up Unity work, and I am doing everything in my power to make myself suited to the work. But there is one thing that bothers me. I truly believe God can heal any one if it is His will, but I believe doctors are put here for a purpose. They are not a detriment to God's working but are channels through which He might act. How could medical science make the progress it has made if it did not have God's blessing? I know of a little girl who died when a doctor could have saved her if he had been permitted to treat her. I think that was a refusal of one of God's opportunities. I wouldn't keep my child home from school because I was sure God could teach her. I know He could if He so willed, but I believe schoolteachers are agents for improving the mind. So why are not doctors God's agents for healing the body?

I must be honest, and my belief in doctors as God's agents is deep-rooted.—*Extract from letter answered by Silent Unity.*

We commend you for your honesty. Only through being honest with yourself can you make rapid progress in spiritual unfoldment.

We do not feel that you are torn between two beliefs but rather that your belief in God is so strong and well-balanced that you are able to see Him as the only healing power working in and through all agencies. Some are unable as yet to receive the Great Physician and His healing life directly, so He must

reach them indirectly. This is the capacity in which human physicians serve. They make their patients comfortable and receptive to healing to the limit of their ability. Then they permit God to carry on. The way God reaches His children wherever they are in understanding is an application of the Psalmist's words:

"Whither shall I go from thy Spirit? . . .
If I make my bed in Sheol, behold, thou art there."

We, even as you, would not remove the crutch before the patient is able to walk unaided. Yet we know only too well—and we feel you agree with us—that the helping hand of God's human agents must not become the stopping place in our unfoldment but that, while fully appreciating all help along the way, we must keep our faith fixed on God as the only permanent panacea for our shortcomings.

We bless you in your continued spiritual progress. Stay with us, friend. The world has need of teachers of Truth who are tolerant but will not qualify their faith in God by tolerance.

Please pray with me that I may keep from worrying, and help me find a way to pay back my son's money. He gave it to me and said, "Mother, it is yours. Do what you like with it," but I feel it belongs to him and I must pay it back.—*Request from letter received by Silent Unity.*

Truth students have to learn to receive as well as to give. When we receive our blessings thankfully and realize that we are appropriating God's substance, we add our blessings to this substance. As we pass this substance along to others they are blessed.

Since your son gave you money freely and graciously, we see no reason why you should feel obligated to re-

turn it to him. Bless your son, bless the money, and be free from all thoughts of self-condemnation. Should you feel that you would like to help your son in some way, you can ask God to guide you and give you inspiration; He will show you what to do.

How can I live peaceably in the same neighborhood with a woman who slanders me and is always looking for a quarrel?—*Question answered by Silent Unity.*

You can harmonize the situation between your neighbor and yourself by thinking of her only with love. Love is the ointment of peace, the unfailing harmonizer.

Your attitude toward any person is established by the thoughts you have entertained about him. People see or sense your true attitude toward them; seldom are they deceived for long. If you dislike them they tend to dislike you; if you love them they tend to love you. As faithfully as a mirror reflects your face others reflect the real attitude you have toward them.

Your course is clear then. You must practice loving your neighbor so that when you think of her you automatically give her a loving thought and a blessing. Establish the habit of loving her. Such an attitude is irresistible. Nobody rejects real love, the love that is of God.

You will not need to announce your new attitude to your neighbor. In fact, you cannot possibly keep the evidence of it from her. It will shine from your eyes; it will declare itself in your smile. Love will call forth a response of love. "Love never faileth."

What the other Unity periodicals are offering this month.

If you are familiar with the work of Celia Caroline Cole, former Pictorial Review staff writer, you will know what to expect in her article appearing in a September issue of *Weekly Unity.* "He Sent His Word" is the name of this article, which deals with spiritual healing. The author explains just how you can call forth this healing power in yourself and in others, and shares with you a personal experience in which a loved friend was miraculously healed after being given up to die. This article will stimulate your faith in the healing power within you, ready to respond to your word.

The right use of the I AM is the dominant note of the articles and poems in the September issue of *Daily Word.* Of special interest is a short article by Charles Fillmore called "Creative Capacity of the I AM." Another is a reprint of the article "In His Name," which constitutes a chapter in H. Emilie Cady's book *How I Used Truth* (formerly *Miscellaneous Writings*). In keeping with the theme the daily lessons are written in the first person singular as a form of affirmative prayer. If there has been any confusion in your mind regarding the use of the absolute "I am" statements you will find it cleared up in this issue.

Most of us can recall a number of homely old adages, largely negative in character, that have played a part in shaping our thoughts and actions. In the light of Truth their fallacy is apparent, yet many persons still cling

to them. In September *Progress* Retta M. Chilcott brings you an article in which she discusses some of these old sayings and shows the advantage of supplanting them with strong affirmations of Truth. "Keep on the Affirmative Side" is the title of her article, which originally was an informal talk to the workers of the publishing department of Unity School, of which Mrs. Chilcott is office manager.

"The Best Place in the World" is a new four-part serial by Bert Kent beginning in the September issue of *Wee Wisdom.* It is the story of quiet, steady Gene Horton and good-natured, venturesome Blinky Welch. The story opens with Blinky's proposing to Gene that they both run away from home in search of new experiences. As an inducement Blinky tells Gene there is a chance of their getting jobs with a circus that is showing in a near-by town. Gene is both stunned and dazzled by Blinky's alluring plan. How does he decide? This story will fascinate both boys and girls besides bringing them a lesson in character.

Dale Martin decided that the Preston Department Store was about the friendliest one he had ever tried to do business with. Imagine his surprise then at finding at the head of it his old friend "Grumpy" Gordon, in whom he saw a changed man. Greetings were exchanged, followed by questions about friends and old times. Finally Dale asked the question that was uppermost in his mind. What in the world had so changed his old friend? Gordon told Dale the story of his success, a simple course that any one can adopt with benefit. Read "Vinegar and Molasses," by Vern Godkin, in the September issue of *Good Business.*

COME TO THE TRAINING SCHOOL IN SEPTEMBER

The month of September (4 to 29) brings to a close the ninth year of the Unity Training School, the most successful one in its history from the standpoint both of a forty per cent increase in attendance and of the scholastic qualifications of those enrolled. On every hand students have given evidence of a deep and sincere interest in the work of the school and a real appreciation of its value.

If you have not attended the Training School this year, decide now to come for all or a part of the month of September and take advantage of the fine courses to be given, as shown in the prospectus. Another inducement is the beauty of Unity Farm this month and the cool, bracing air which is so conducive to study. Mail your enrollment to Unity Training School, 917 Tracy, Kansas City, Mo.

SEPTEMBER BRINGS PLANS FOR STUDY

September opens the school season, and already many persons are planning to attend extension classes or enroll for some correspondence course. One that will bring you rich returns for the time and effort you put into it is Unity School's home study course in Truth; for your mastery of Truth and your application of its principles are a gateway by which you can enter the field of success in your chosen work. A folder that

gives you full information about this course will be sent you on request, and your asking for it puts you under no obligation to take the course. Just send a card to Unity Correspondence School Department, 917 Tracy, Kansas City, Missouri, and the folder will be mailed to you at once.

UNITY BRINGS NEW HOPE TO PRISONERS

Silent-70, the missionary department of Unity School, receives many letters from grateful prisoners telling of the good work that Unity is doing in this field. The following letter is a tribute to Silent-70's ministry:

> The number of Truth students among us is steadily increasing. Every day some new student makes himself known, happy to find others who are following the same line of thought. Many other religious organizations are active here, with workers making regular visits, but Unity is doing a quiet work with no visible leader. It is a common sight to see men walking around with some Unity publication in their pockets. Truth has filled many with the desire to start life anew, putting hope in place of discouragement. I stand ready to help with this work, for in this way I can repay partially at least the great debt I owe Unity, a spiritual rebirth that has given me peace of mind, making a rough way smooth and dark days bright.

Silent-70 makes no charge for literature that is sent to prisons. This service is made possible by love offerings from those who wish to help us in this good work.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet E. Price (LT), Unity Cen, 718 Massey bldg

ARKANSAS

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CALIFORNIA

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Beverly Hills—Ruth Rae, Unity, 242 S Beverly Dr

Compton—May Butterworth (LT) Unity, 829 E Compton

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Inglewood—Maude Galpin, Unity, Queen and Commercial

Ione—Hazel Merriweather, Unity Cen

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Stockton—Harriet Batson, Unity, 822 N Center

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Whittier—Louise Newman, Unity, 410 S Greenleaf

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Royal Oak—Maud McCulloch (LT), Unity Cen, 101 S Troy

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St Paul—Hazel Risk (LT) Unity, 356 Cedar, Met Bank bldg

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St Joseph—Ralph O'Day (LT), Unity, 12 and Felix

St Louis—Elsie Abbott, Unity Soc, 320 N Grand blvd; Fred and Hilda Eilers, S S Unity Soc, 6100 S Grand; Mabel H. Kaye (LT), Unity Soc, 320 N Grand blvd; Florence K. Brummer (LT), Unity Assb, 5440 Neosho

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Great Falls—V. Huhn, Unity, Dunn blk

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Livingston—M. Wessel, Unity, Elks' hall

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San Antonio—Mary Myles, Unity, Maverick bldg

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How to Use the Prosperity Laws

"You Can Be Prosperous" is the first of a series of six articles on prosperity to be published in *Unity,* beginning

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This is a good time to subscribe for *Unity* for friends. Send in three gift subscriptions with your remittance and you will receive a free copy of the anniversary book *Unity's Fifty Golden Years. Unity* subscriptions are $1 a year each.

Faith, mighty faith,
the promise sees
And rests on that
alone;
Laughs at impossi-
bilities,
And says it shall
be done.
—Charles Wesley.

"Faith" is one of the outstanding chapters in Charles Fillmore's book *The Twelve Powers of Man.* It compares intellectual faith with spiritual faith and shows how these two attitudes of faith often act and react upon each other.

Cora Fillmore's *Christ Enthroned in Man* also has a chapter devoted to the discussion of faith, explaining how it works on and on after reason is exhausted.

Study faith as outlined in these two books and learn how to develop this faculty in yourself to the highest degree. *The Twelve Powers of Man* and *Christ Enthroned in Man* are companion books, and the best results can be obtained from studying them together.

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If you would like to familiarize yourself with the thirty points of the Unity belief, send for *Unity's Statement of Faith.* This small

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How Did Jesus Pray?

"If you want authoritative information on any subject, to whom do you go? To the leading authority on that subject, do you not?"

Thus begins the chapter on "The Master's Way of Prayer" in Ernest C. Wilson's *Master Class Lessons.* Then since Jesus is certainly the world's leading authority on prayer, Doctor Wilson explains how He used the power of prayer to bless, heal, and prosper persons and even to raise the dead.

This book of six lessons discusses the various phases of the Master's work and teaching as they apply to our own life.

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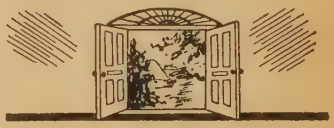
The booklet *Divine Remedies* will help you come into the consciousness of God as your health. Send for it and let its powerful affirmations lead you into an understanding of true spiritual healing.

Some Things God Cannot Do

God is omnipotent, able to do all things, yet there are some things that He cannot do. As love He cannot know hate and fear. He is too pure to behold evil. He cannot be tempted. These and other points are brought out in a



chapter of *Open Doors,* a book by Frank B. Whitney. If you will study this chapter you will rid your mind of any belief in the duality of God's nature. It will present God to you in a clearer way and strengthen your belief in Him as omnipresent good. This chapter starts on page 129.

The Right Answers to Your Questions

Once a week under the head of Things to Be Remembered Lowell Fillmore writes an article for *Weekly Unity,* usually basing it upon some true experience. Of these articles Mr. Fillmore says: "All are written for the purpose of showing how human problems can be solved in a practical way by co-operation with the higher powers of Spirit." His book *New Ways to Solve Old Problems*

brings you thirty-five of these "Remembers," and in them you will find the answers to many problems both big and little. A single thought in this book may be worth to you the price of the whole book.

Unity Centers Handle Renewals

For convenient examination all the Unity books and magazines are on display at local Unity centers. Most persons know that these centers are glad to accept new subscriptions for Unity magazines, but we are often asked whether a center is prepared to take renewal subscriptions. The answer is yes. All centers are glad to handle them.

Wee Wisdom *Goes to School*

In just a short time the schools will open their doors to a vast army of boys and girls and teachers will be on

the lookout for ways and means of insuring a happy, well-ordered classroom and playground. A magazine that more and more teachers are finding helpful for this purpose is *Wee Wisdom.* It not only provides constructive material for class use but also exerts a wholesome influence upon boys and girls. Here is what a teacher in Alaska thinks of *Wee Wisdom:*

> I am a teacher and have tried various magazines for school and home use with very little success, but *Wee Wisdom* is the answer. For the past two years my school has had a constant blessing through this magazine. Children enjoy it from the first grade to the eighth. In fact I look forward to its coming with as much anticipation as the youngsters. When we are through with the magazine we send it to an Indian village where twenty-five native children are held spellbound by its contents.

Wee Wisdom is not only good for a group of children but of still greater value to the individual child. Its stories leave with him lessons in obedience, courtesy, honesty, courage, and other traits that

help to shape an upright character. See that your child has the help of *Wee Wisdom* during the school year ahead. It is $1 a year.

A Letter from Myrtle Fillmore

In the new book *Unity's Fifty Golden Years* there are a few of Myrtle Fillmore's letters. Many who have read them have been inspired and helped. If you are one of these and you wish more of Mrs. Fillmore's letters, you will be glad to know that we have a book of them. It is called *Letters of Myrtle Fillmore.* It contains such a wide variety that we know you will find at least one that will seem to have been written just for you.

Myrtle Fillmore possessed such a clear and sympathetic understanding that she easily analyzed and solved the problems of others. In this book you will find the answer to many problems, from little nagging ones to big ones that seem almost too difficult to be solved. *Letters of Myrtle Fillmore* is a book that Unity students prize, and it is the only one besides the anniversary book that contains Mrs. Fillmore's writings.

Copies to Friends

"I am sending for my fifth copy of *God Is the Answer,"* writes a friend in Maryland. "Some one comes who seems to need my copy, and I give it away."

Touching upon subjects that come close to the heart of every human being, this book is acceptable to any person whether a Unity student or not. Even beginners can follow the thought with understanding.

Opportunity Comes to Good Business *Reader*

In praise of *Good Business* magazine comes this letter from a friend in North

Dakota: "Your fine publication has enabled me to exchange a poorly paying job with no future for what I feel is the opportunity of a lifetime, a business in which a man can bring untold happiness and contentment to all classes of people. *Good Business* has helped me maintain a steady path toward the objectives for which I am striving. I may also add that until I received my first copy of *Good Business* these objectives had not become a very definite part of my life."

Good Business shows men and women how to attain success through the use of Truth principles. Published monthly, it is $1 a year.

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In the meantime let your faith take an active form. Try sharing with others, for faith and sharing are definite steps toward increase. Send for a Prosperity Bank, and as you use the prosperity prayer day by day drop a coin in the Bank for the purpose of sharing UNITY with your friends. In your use of the Bank drill you will have Silent Unity's daily blessing for your prosperity and success.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank. I will use the drill seven weeks while I save $3 to send *Unity* for one year to each of three friends, the subscriptions to begin at once:

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   City ..... State .....

2. Friend's name .....
   Street .....
   City ..... State .....

3. Friend's name .....
   Street .....
   City ..... State .....

MY NAME .....
Street .....
City ..... State .....

U-9-39

Use Lessons in Truth Week...Sept. 11-17

to renew your mind and transform your life

Are there things in your life that you would like to change? Would you like to exchange sickness for health? Poverty for plenty? Inharmony for joy?

LESSONS IN TRUTH WEEK WILL HELP YOU DO THIS

Your earnest study of this textbook, along with that of thousands of other students all over the world who are helping to establish a universal Truth consciousness at this time, will help you to renew your mind and replace negative thoughts with clear, positive, hopeful ones. Your life cannot help but be transformed.

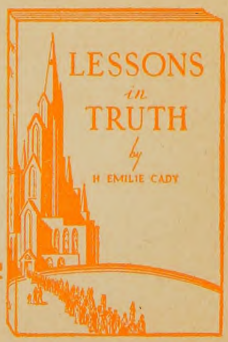
FOR BEGINNING OR ADVANCED STUDENTS

If you are a new student of Truth you will receive an impetus and an uplift that will start you well on your way toward spiritual understanding during this week. Even though you may be reviewing LESSONS IN TRUTH after many years of study, you will find new light as you go over these lessons again in an open and receptive attitude of mind.

You May Have a Study Guide Free

A plan for each day's study, as worked out by Silent Unity, is given you in the booklet *Getting the Most Out of Lessons in Truth in One Week,* which is sent free with each copy of *Lessons in Truth* ordered before September 11.

So that you will be ready for your study get out your book now, or if you do not have a copy either order one from your local Unity center or write to us direct. It is $1 in cloth; $2 in the flexible binding.



UNITY SCHOOL OF CHRISTIANITY
917 Tracy Ave., Kansas City, Missouri

SEARCHING

by Elizabeth Simonton Thomas

I sought You in the stars
While You walked beside me
In the quiet road.
You surrounded me with the fullness
Of Your bounty,
And I stood with one tiny cup
In my hands, crying for more!
You would have supped with me, my Lord,
In the humbleness of my dwelling,
And I stood at the temple door
Awaiting Your entrance—
Now, I am ashamed, my Master,
And I come bringing all that I have,
To receive Your blessings,
But I am filled to overflowing!
I stand bathed in Your Presence,
The gifts of Your love
Bring me joy unending.